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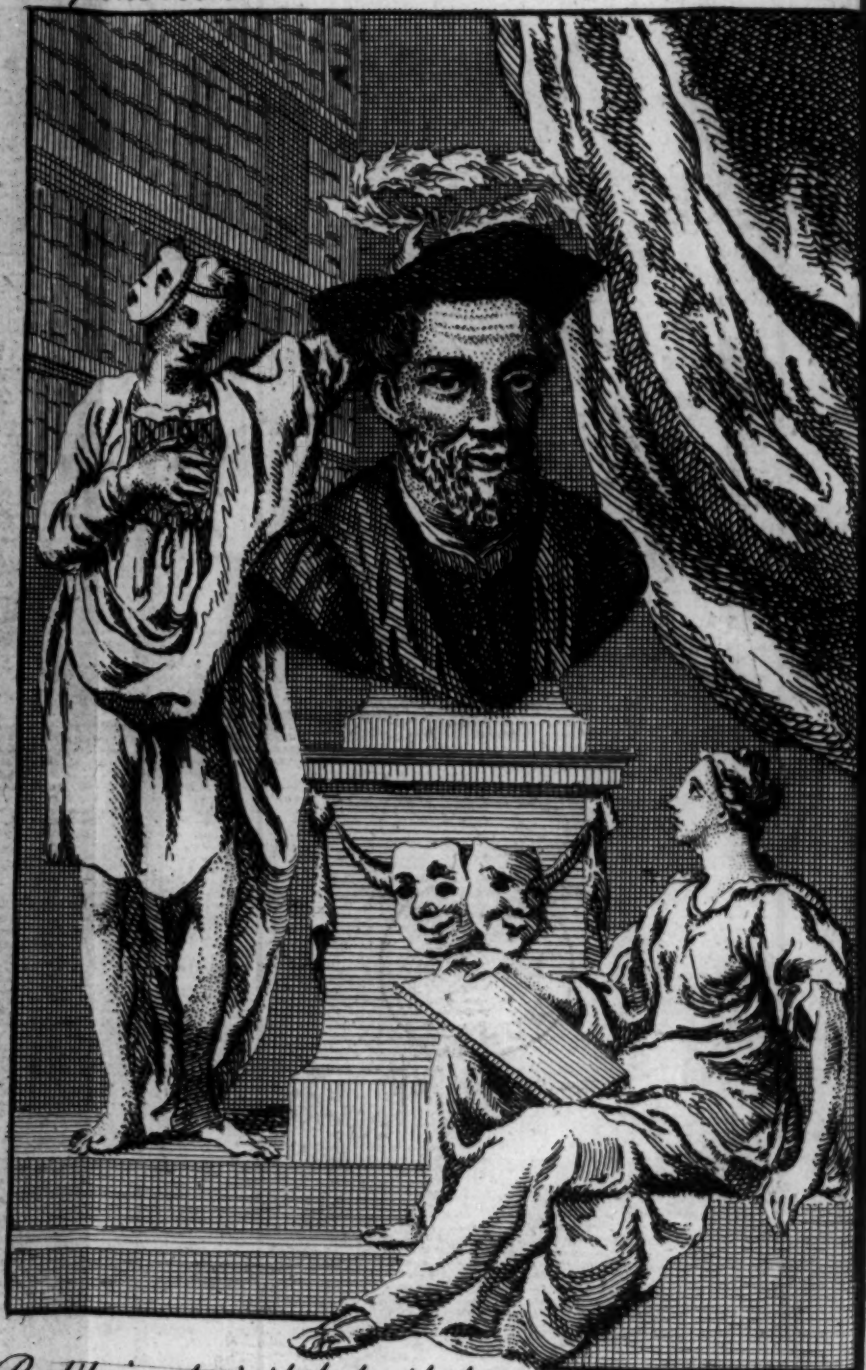

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The THIRD BOOK.

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And explained by Mr. MOTTEUX.

Since carefully reviſed, and compared throughout with M. LE DU CHAT's edition,

By Mr. OZELL.

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THE CONTENTS

Of VOLUME III.

CHAP. I. HOW Pantagruel tranſported a colony of Utopians into Dipſodie page 17

CHAP. II. How Panurge was made a laird of Salmygondin in Dipſodie, and did waſte his revenue before it came in 24.

CHAP. III. How Panurge praiſeth the debtors and borrowers 31

CHAP. IV. Panurge continueth his diſcourſe in praiſe of borrowers and lenders. 38

CHAP. V. How Pontagruel altogether abhorreth debtors and borrowers. 44

CHAP. VI. Why new married men were priviledged from going to the wars. 47

CHAP. VII. How Panurge had a flea in his ear, and forbore to wear any longer his magnificent codpiece 51

CHAP. VIII. Why the codpiece is held to be the chief, (or rather firſt) piece of armour among warriors 57

CHAP.

CHAP. IX. How Panurge aſketh counſel of Pantagruel whether he ſhould marry, yea or no 63

CHAP. X. How Pantagruel repreſenteth unto Panurge, the difficulty of giving advice in the matter of marriage; and to that purpoſe mentioneth ſomewhat of the Homeric and Virgilian lotteries 68

CHAP. XI. How Pantagruel ſheweth the trial of one's fortune by the throwing of dice to be unlawful 75

CHAP. XII. How Pantagruel doth explore by the Virgilian lottery what fortune Panurge ſhall have in his marriage 79

CHAP. XIII. How Pantagruel adviſeth Panurge to try the future good or bad luck of his marriage by dreams 85

CHAP. XIV. Panurge's dream, with the interpretation thereof 95

CHAP. XV. Panurge's excuſe and expoſition of the monaſtic myſtery concerning powder'd beef 104

CHAP. XVI. How Pantagruel adviſed Panurge to conſult with the ſybil of Panzouſt 108

CHAP. XVII. How Panurge ſpoke to the ſibyl of Panzouſt 113

CHAP. XVIII. How Pantagruel and Panurge did diverſly expound the verſes of the ſibyl of Panzouſt 119

CHAP. XIX. How Pantagruel praiſeth the counſel of dumb men 126

CHAP. XX. How Goatſnoſe by ſigns maketh anſwer to Panurge 133

CHAP. XXI. How Panurge conſulteth with an old French poet, named Raminagrobis 139

CHAP. XXII. How Panurge patrocinates and defendeth the order of the begging friars 144

CHAP. XXIII. How Panurge maketh the motion of a return to Raminagrobis 148

CHAP. XXIV. How Panurge, conſulteth with Epiſtemon 158
CHAP. XXV. How Panurge conſulteth with Her Trippa 164
CHAP. XXVI. How Panurge conſulteth with friar John of the funnels 173
CHAP. XXVII. How friar John merrily and ſportingly counſelleth Panurge 180
CHAP. XXVIII. How friar John comforteth Panurge in the doubtful matter of cuckoldry 185
CHAP. XXIX. How Pantagruel convocated together a theologian, phyſician, lawyer, and philoſopher, for extricating Panurge out of the perplexity wherein he was. 196
CHAP. XXX. How the theologian Hippothadeus giveth counſel to Panurge, in the matter and buſineſs of his nuptial enterprize 200
CHAP. XXXI. How the phyſician Rondibilis counſelleth Panurge 205
CHAP. XXXII. How Rondibilis declareth cuckoldry to be naturally one of the appendances of marriage 216
CHAP. XXXIII. Rondibilis the phyſician's cure of cuckoldry 223
CHAP. XXXIV. How women ordinarily have the greateſt longing after things prohibited 228
CHAP. XXXV. How the philoſopher Trouillogan handleth the difficulty of marriage 236
CHAP. XXXVI. A continuation of the anſwers of the Ephectic and Pyrrhonian philoſopher Trouillogan 240
CHAP. XXXVII. How Pantagruel perſuaded Panurge to take counſel of a fool 248
CHAP. XXXVIII. How Triboulet is ſet forth and blazoned by Pantagruel and Panurge 254
CHAP. XXXIX. How Pantagruel was preſent at the trial of judge Bridlegooſe, who decided cauſes and

and controverſies in law, by the chance and fortune of the dice 260

CHAP. XL. How Bridlegooſe giveth reaſons why he looked over thoſe law-papers which he decided by the chance of the dice 266

CHAP. XLI. How Bridlegooſe relateth the hiſtory of the reconcilers of parties at variance in matters of law 271

CHAP. XLII. How ſuits at law are bred at firſt, and how they come afterwards to their perfect growth 279

CHAP. XLIII. How Pantagruel excuſeth Bridlegooſe in the matter of ſentencing actions at law by the chance of the dice 287

CHAP. XLIV. How Pantagruel relateth a ſtrange hiſtory of the perplexity of humane judgment 291

CHAP. XLV. How Panurge taketh advice of Triboulet 296

CHAP. XLVI. How Pantagruel and Panurge diverſly interpret the words of Triboulet 302

CHAP. XLVII. How Pantagruel and Panurge reſolve to make a viſit to the oracle of the holy bottle 306

CHAP. XLVIII. How Gargantua ſheweth, that the children ought not to marry without the ſpecial knowledge and advice of their fathers and mothers 310

CHAP. XLIX. How Pantagruel did put himſelf in a readineſs to go to ſea; and of the herb named pantagruelion 320

CHAP. L. How the famous pantagruelion ought to be prepared and wrought 325

CHAP. LI. Why it is called pantagruelion, and of the admirable virtues thereof 331

CHAP. LII. How a certain kind of pantagruelion is of that nature, that the fire is not able to conſume it. 341

THE

FRANCIS RABELAIS to the ſoul of the deceaſed queen of Navarre.

ABſtracted ſoul, raviſh'd with extaſies,
Gone back, and now familiar in the ſkies:
Thy former hoſt, thy body, leaving quite,
Which to obey thee always took delight,
Obſequious, ready: now from motion free,
Senſeleſs, and, as it were, in apathy.
Deign now to iſſue forth, for a ſhort ſpace,
From that divine, eternal, heavenly place,
To ſee the third part, in this earthly cell,
Of the brave acts of good Pantagruel.

THE AUTHOR's PROLOGUE TO THE THIRD BOOK.

GOOD people, moſt illuſtrious drinkers, and you thrice precious gouty gentlemen: did you ever ſee Diogenes the cynick philoſopher? If you have ſeen him, you then had your eyes in your head, or I am very much out of my underſtanding and logical ſenſe. It is a gallant thing to ſee the clearneſs of (wine, gold) the ſun. I'll be judged by the blind-born ſo renown'd in the ſacred ſcriptures; who having at his choice to aſk whatever he would from him who is almighty, and whoſe word in an inſtant is effectually performed, aſked nothing elſe but that he might ſee. Item, you are not young, which is a competent quality for you to philoſophize (de vino) upon wine, (not in vano) rather than upon matters phyſical, and henceforwards to be of the Bacchick council: to the end that opening, i. e. your jaws to guttle and guzzle, there you may opine, i. e. give your opinion, faithfully of the ſubſtance, colour, excellent odour, eminency, propriety, faculty, virtue, and effectual dignity of the ſaid bleſſed and deſired liquor.

17 JY 60

If

If you have not ſeen him (as I am eaſily induced to believe that you have not) at leaſt you have heard ſome talk of him. For through the air, and the whole extent of this hemiſphere of the heavens, hath his report and fame, even until this preſent time, remained very memorable and renowned. Then all of you are derived from the (1) Phrygian blood (if I be not deceived.) And if you have not ſo many crowns as Midas had, yet have you ſomething (I know not what) of him, which the Perſians of old eſteemed more of in all their otacuſts, and which was more deſired by the emperor Antonimus (2); and gave occaſion thereafter to the Baſiliſco at Rohan to be ſurnamed goodly ears. If you have not heard of him, I will preſently tell you a ſtory to make your wine reliſh. Drink then; and ſo to the purpoſe. Hearken now,

(1) The Phrygian blood] Rabelais laughs at his countrymen, who even in his time continu'd ſuch ſimpletons as to believe their kings, and themſelves too, deſcended in a direct line from Priam and the Trojans, on the bare credit of that liar Hunibalde, and ſome other hiſtorians, who copy'd after him.

(2) Emperor Antoninus] Surnam'd Caracalla. The many ſpies and emiſſaries, employ'd far and near, by Midas king of Phrygia, a great tyrant, gave occaſion to the fable of that prince's having aſſes ears. Antoninus Caracalla, as bad as the other, not ſatisfied with conſulting all ſorts of people, chiefly ſoothſayers and aſtrologers, to endeavour by their means to diſcover whether any deſigns were hatching againſt his life, did actually wiſh he had ears good enough to hear, himſelf, every thing that was ſaid of him. Budæus, l. 1. de aſſe, ſpeaking of the former: hic auribus aſininis non aureis inſignibus innotuit. Ex eo enim in proverbium venit, quod multos otacuſtas, i. e. auricularios & emiſſarios haberet, rumorum captatores, & ſermonum delatores, cujuſmodi habere ſolent principes mali, qui ſtimulante conſcientiâ ſecuri eſſe nequeunt.

whilſt I give you notice (to the end that you may not, like infidels, be by your ſimplicity abuſed) that in his time he was a rare philoſopher, and the chearfulleſt of a thouſand. If he had ſome imperfection, ſo have you, ſo have we; for there is nothing (but God) that is perfect. Yet ſo it was, that by Alexander the great, although he had Ariſtotle for his inſtructor and domeſtic, was he held in ſuch eſtimation, that he wiſh'd, if he had not been Alexander, to have been Diogenes the Sinopian.

When Philip King of Macedon enterpriſed the ſiege and ruin of Corinth, the Corinthians, having received certain intelligence by their ſpies, that he with a numerous army in battel array was coming againſt them, were all of them, not without cauſe, moſt terribly afraid; and therefore were not neglective of their duty, in doing their beſt endeavours to put themſelves in a fit poſture to reſiſt his hoſtile approach, and defend their own city.

Some from the fields brought into the fortify'd places their moveables, cattle, corn, wine, fruit, victuals, and other neceſſary proviſions.

Others did fortify and rampire their walls, ſet up little fortreſſes, baſtions, ſquared ravelins, digged trenches, cleanſed countermines, fenced themſelves with gabions, contrived platforms, emptied caſemates, barricado'd the falſe brayes, erected the cavalliers, repaired the contreſcarpes, plaiſter'd the courtines, lengthened ravelins, ſtopped parapets, mortaiſed barbacans, new pointed the portcullices with fine ſteel or good iron, faſtned the herſes and cataracts, placed their centuries, and doubled their patrouille.

Every one did watch and ward, and not one was exempted from carrying the baſket.

Some poliſh'd corſelets, varniſh'd backs and breaſts, clean'd the head-pieces, mailcoats, brigandins, ſalads, helmets, murrions, jacks, guſhets, gorgets, hoguines, braſſars and cuiſſars, ſolerets, haubergeons,

geons, ſhields, bucklers, targets, greves, gantlets and ſpurs.

Others made ready bows, ſlings, croſsbows, pellets, catapults, migraines or fireballs, firebrands, baliſts, ſcorpions, and other ſuch warlike engines, repugnatory, and deſtructive to the helepolides.

They ſharpned and prepared ſpears, ſtaves, pikes, brown bills, halberts, long hooks, lances, zagages, quarterſtaves, eelſpears, partiſans, troutſtaves, clubs, battle-axes, maces, darts, dartlets, glaves, javelins, javelots, and trunchions.

They ſet edges upon ſcymetars, cutlaſſes, bedalairs, backſwords, tucks, rapiers, bayonets, arrow-heads, dags, daggers, mandouſians (3), poigniards, whynyards, knives, ſkenes, ſables, chipping knives, and raillons.

Every man exercis'd his weapon; every man ſcowred off the ruſt from his natural hanger: nor was there a woman amongſt them (tho' never ſo reſerv'd and old) who made not her harneſs to be well furbiſhed; as you know the Corinthian women of old were reputed very couragious combatants.

Diogenes ſeeing them all ſo warm at work, and himſelf not employed by the magiſtrates in any buſineſs whatſoever, he did very ſeriouſly (for many days together, without ſpeaking one word) conſider, and contemplate the countenances of his fellow-citizens.

Then on a ſudden, as if he had been rouſed up and inſpired by a martial ſpirit, he girded his cloak, ſcarf-ways, about his left arm, tucked up his ſleeves to the elbow, truſſed himſelf like a clown gathering apples, and giving to one of his old acquaintance his wallet, books, and (4) opiſtographs, away went he out

(3) Mandouſians] Very ſhort ſwords, ſuppos'd to be call'd ſo from a certain Spaniſh nobleman of the houſe of Mendoza, who firſt brought them in.

(4) And opiſtographs] οπισθογραφος, ſcriptus & in tergo:

out of town towards a little hill or promontory of Corinth called (5) Craneum: and there on the ſtrand, a pretty level place, did he roul his jolly tub, which ſerv'd him for an houſe to ſhelter him from the injuries of the weather: there, I ſay, in a great vehemency of ſpirit, did he turn it, veer it, wheel it, whirl it, friſk it, jumble it, ſhuffle it, huddle it, tumble it, hurry it, joult it, juſtle it, overthrow it, evert it, invert it, ſubvert it, overturn it, beat it, thwack it, bump it, batter it, knock it, thruſt it, puſh it, jerk it, ſhock it, ſhake it, toſs it, throw it, overthrow it up-ſide down, topſy-turvy, arſiverſy, tread it, trample it, ſtamp it, tap it, ting it, ring it, tingle it, towl it, ſound it, reſound it, ſtop it, ſhut it, unbung it, cloſe it, unſtopple it. And then again, in a mighty buſtle, he bandy'd it, ſlubber'd it, hack'd it, whitled it, way'd it, darted it, hurl'd it, ſtagger'd it, reel'd it, ſwing'd it, brangled it, totter'd it, lifted it, heaved it, transformed it, tranſfigur'd it, tranſpos'd it, tranſplaced it, reared it, raiſed it, hoiſed it, waſhed it, dighted it, cleanſed it, rinced it, nailed it, ſettled it, faſtned it, ſhackled it, fetter'd it, level'd it, block'd it, tugg'd it, tew'd it, carry'd it, bedaſh'd it, bewray'd it, parch'd it, mounted it, broach'd it, nick'd it, notch'd it, beſpatter'd it, deck'd it, adorn'd it, trimmed it, garniſhed it, gaged it, furniſh'd it, bor'd it, pierc'd it, trap'd it, rumbled it, ſlid it down the hill, and precipitated it from the very height of the Craneum; then from the foot to the top, like another Siſyphus with his ſtone, bore it up again, and every way ſo

tergo: papers wrote on the back, as well as foreſide, and foul, for preſent uſe, to be afterwards blotted out. Q. Could the antients write on the back of the leaves of their books, which were the bark of a tree, or flaggy ſhrub called papyrus?

(5) Called Craneum] Gymnaſium, apud Corinthum, i. e. a place in Corinth for wreſtling, running, &c.

bang'd

bang'd it and belabour'd it, that it was ten thouſand to one he had not ſtruck the bottom of it out.

Which when one of his friends had ſeen, and aſked him why he did ſo toil his body, perplex his ſpirit, and torment his tub? The philoſopher's anſwer was, That not being employed in any other office by the republic, he thought it expedient to thunder and ſtorm it ſo tempeſtuouſly upon his tub, that amongſt a people ſo fervently buſy, and earneſt at work, he alone might not ſeem a loitering ſlug and lazy fellow. To the ſame purpoſe may I ſay of myſelf,

Tho' I be rid from fear,
I am not void of care.

For perceiving no account to be made of me towards the diſcharge of a truſt of any great concernment, and conſidering that through all the parts of this moſt noble kingdom of France, both on this and on the other ſide of the mountains, every one is moſt diligently exerciſed and buſied; ſome in the fortifying of their own native country, for it's defence; others, in the repulſing of their enemies by an offenſive war; and all this with a policy ſo excellent, and ſuch admirable order, ſo manifeſtly profitable for the future, whereby France ſhall have its frontiers moſt magnifically enlarged, and the French be aſſured of a long and well-grounded peace, that very little with-holds me from the opinion of good Heraclitus (6), which affirmeth war to be the parent of all good things; and therefore do I believe that war is in Latin called bellum (7), not by antiphraſis, as

(6) Opinion of good Heraclitus] See the French interpreter of Diogenes Laërtius, in his additions to Heraclitus's life.

(7) War is in Latin called bellum] Bellum quia minimè bellum. It was Priſcian who advanc'd this opinion, which Rabelais here contradicts.

ſome patchers of old ruſty Latin would have us to think, becauſe in war there is little beauty to be ſeen; but abſolutely and ſimply, for that in war, bellum in Latin, appears all that is good and graceful, bon and bel in French, and that by the wars is purged out all manner of wickedneſs and deformity. For proof whereof, the wiſe and pacific Solomon could no better repreſent the unſpeakable perfection of the divine wiſdom, than by comparing it to the due diſpoſure and ranking of an army in battel array, well provided and ordered.

Therefore by reaſon of my weakneſs and inability, being reputed by my compatriots unfit for the offenſive part of warfare; and on the other ſide, being no way employed in matter of the defenſive, although it had been but to carry burthens, fill ditches, or break clods, each whereof had been to me indifferent; I held it not a little diſgraceful to be only an idle ſpectator of ſo many valorous, eloquent and warlike perſons, who in the view and ſight of all Europe act this notable interlude or tragicomedy, and not exert myſelf, and contribute thereto this nothing, my all; which remained for me to do. For in my opinion, little honour is due to ſuch as are meer lookers on, liberal of their eyes, and of their ſtrength parſimonious; who conceal their crowns, and hide their ſilver; ſcratching their head with one finger like grumbling puppies (8); gaping at the flies like tithe calves; clapping down their ears like Arcadian aſſes at the melody of muſicians, who with their very countenances in the depth of ſilence expreſs their conſent to the proſopopeia.

(8) Like grumbling puppies.] Landores degoutez, landore, Cotgrave ſays, is a Norman word for a gazing clown, ſtaring lowt; or one that ſits dangling his legs all day on a ſhopboard or ſtall, ſays the anonymous ſcholiaſt. Alſo a leaden fellow, poor ſneakſby; a man of dough, &c.

Having

Having made this choice and election, it ſeemed to me that my exerciſe therein would be neither unprofitable nor troubleſome to any, whilſt I ſhould thus ſet a-going my Diogenical tub, which is all that is left me ſafe from the ſhipwreck of my former misfortunes.

At this dingle dangle wagging of my tub, what would you have me to do? By the virgin that tucks up her ſleeve (9), I know not as yet. Stay a little, till I ſuck up a draught of this bottle; it is my true and only Helicon; it is my Cabaline fountain; it is my ſole enthuſiaſm. Drinking thus I meditate, diſcourſe, reſolve and conclude. After that the epilogue is made, I laugh, I write, I compoſe, and drink again. Ennius drinking wrote, and writing drank. Æſchylus (if Plutarch in his ſympoſiacs merit any faith) drank compoſing, and drinking compoſed. Homer never wrote faſting, and Cato never wrote till after he had drank. Theſe paſſages I have brought before you, to the end you may not ſay that I live without the example of men well praiſed, and better prized. It is good and freſh enough, even as if you would ſay it is entring upon the ſecond degree (10). God, the good God ſabaoth, that is to ſay of armies, be praiſed for it eternally. If you after the ſame manner would take one great draught, or two little ones, whilſt you have your

(9) Virgin that tucks up her ſleeve.] Poſſibly our lady of Loretto, call'd by the people of the country Madonna Scoperta, (uncover'd bare-arm'd lady) the moment her gown ſleeves are drawn back for her to receive the homage, which devout pilgrims come to pay her on their knees. See Mercurius Britannicus in his Mundus alter & idem.

(10) Entring upon the ſecond degree.] Temperate. See Bouchet, Serée 3. Theſe terms are borrowed from phyſicians, inaſmuch as they conſider the aliments according

gown about you (11), I truly find no kind of inconveniency in it, provided you ſend up to God for all ſome ſmall ſcantling of thanks.

Since then my luck or deſtiny is ſuch as you have heard, (for it is not for every body to go to Corinth) I am fully reſolved to be ſo little idle and unprofitable, that I will ſet myſelf to ſerve the one and the other ſort of people. Amongſt the diggers, pioneers and rampire-builders, I will do as did Neptune and Apollo at Troy under Laomedon, or as did Renault of Montauban in his latter days: I will ſerve the maſons; I'll ſet on the pot to boil for the bricklayers; and when the jaw-work's over, by the ſound of my ſmall pipe I'll meaſure the muzzle of the muſing dotards.

For the uſe of the warriors I am about to broach off a new barrel to give them a taſte, (which by two former volumes of mine, if by the deceitfulneſs and falſhood of printers (12) they had not been jumbled, marred and ſpoiled, you would have very well reliſh'd) and draw unto them of the growth of our own trippery paſtimes, a gallant third part of a gallon, and conſequently a jolly chearful quart of Pantagruelick ſentences, which you may lawfully call, if you pleaſe, Diogenical; and ſhall have me, ſeeing I cannot be their fellow-ſoldier, for their faithful butler,

cording to their ſeveral degrees of heat, cold, humidity, and ſiccity. Galen treats thereof, l. v. of ſimples, and l. i. of aliments.

(11) Gown about you] In ſecret, by ſtealth. En robbe, in French. This expreſſion, which is found in Brantome, l. v. p. 327. of his Dames Galantes, is there uſed to ſignify the ſtolen pleaſures of ſuch eager lovers as will not give their ladies time to undreſs themſelves.

(12) Falſhood of printers] Rabelais, as appears by the old edition of Pantagruel, uſed the word traducteurs, not imprimeurs, traductors or transfuſors, ſuited with his

butler, refreſhing and cheering, according to my little power, their return from the alarms of the enemy; as alſo for an indefatigable extoller of their martial exploits and glorious atchievements. I ſhall not fail therein, (13) par lapathium (acutum) de dieu, if Mars fail not in Lent; which the cunning lecher, (14) I warrant you, will not be ſuch a fool as to do.

I remember nevertheleſs to have read (15), that Ptolomy the ſon of Lagus one day, amongſt the many ſpoils and booties, which by his victories he had acquired, preſenting to the Egyptians, in the open view of the people, a Bactrian camel all black, and a party-coloured ſlave, in ſuch ſort, as that the one half of his body was black, and the other white, not in partition of breadth by the diaphragma, as was that woman conſecrated to the Indian Venus, whom the Tyanean (16) philoſopher did ſee between

his idea of conſidering his brain as a hogſhead, out of which he had already made two draughts, i. e. books of his Pantagruel, at different times. The tranſlators, or transfuſors he here complains of, are they whom ſome editions call printers, who having, as he ſays, falſified his copy, acted like thoſe wine-coopers, who often ſophiſticate and wickedly blend the wine they transfer, or tranſlate, out of one veſſel into another.

(13) Par lapathium (acutum) de dieu.] It was the edition of 1553 which firſt introduc'd this parentheſis, tho' I know not for what reaſon. It is pretended that here is an alluſion to the paſſion of J. C. The alluſion only relates to the patience of God in general. Lapathum is the name of the plant called patience.

(14) Cunning lecher] A good appellative for a rakiſh ſoldier, and the more ſuitable to Mars here, ſince, as Rabelais tells us, l. v. c. xxix, moſt lenten food are provocatives.

(15) To have read] In Lucian, in the diſcourſe againſt ſome body who had called him Prometheus.

(16) Tyanean philoſopher] See Philoſtratus, lib. iii. cap. i.

the

the river Hydaſpes and mount Caucaſus, but in a perpendicular dimenſion of altitude) which were things never before that ſeen in Egypt; he expected by the ſhow of theſe novelties to win the love of the people. But what happened thereupon? At the production of the camel they were all affrighted, and offended at the ſight of the party-coloured man. Some ſcoffed at him as a deteſtable monſter, brought forth by the error of nature. In a word, of the hope which he had to pleaſe theſe Egyptians, and by ſuch means to encreaſe the affection which they naturally bore him, he was altogether fruſtrate and diſappointed; underſtanding fully by their deportments, that they took more pleaſure and delight in things that were proper, handſome and perfect, than in miſhapen, monſtrous and ridiculous creatures. After which time he had both the ſlave and the camel in ſuch diſlike, that it was not long before, either through negligence, or for want of ordinary ſuſtenance, they both tipt over the perch.

This example makes me fluctuate between hope and fear, my heart miſgiving me that for the contentment which I aim at, I ſhall but reap what will be moſt diſtaſteful to me, my treaſure become coals, my cake dough, and for my Venus, I ſhall have but ſome deformed puppy dog (17); inſtead of ſerving them, I ſhall but vex them, and offend them whom I purpoſe to exhilarate; reſembling in this dubious adventure Euclio's cock, ſo renowned by Plautus in his pot, and by Auſonius in his griphon, and by divers others; which cock, for having by his ſcraping diſcovered a treaſure, had his neck twiſted round.

(17) Puppy dog] Canis, among the antients, was a caſt of dice loſing all; the ace point. Venus was the beſt caſt, three fices. M. le du Chat is more copious upon this article, and refers to Alexander ab Alexandro and Leonicus Thomæus; which the learned, if they pleaſe, may conſult.

Put

Put the caſe I get no anger by it; yet formerly ſuch things fell out, and the like may occur again: but, by Hercules, it will not. So I perceive in them all, one and the ſame ſpecifical form, and the like individual proprieties, which our anceſtors called Pantagrueliſm; by virtue whereof they will bear with any thing that floweth from a good, free, and loyal heart. I have ſeen them ordinarily take good will in part of payment, and remain ſatisfied therewith, when one was not able to do better. Having diſpatched this point, I return to my barrel.

Up my lads, to this wine, ſpare it not; drink boys, and trowl it off at full bowls. If you do not think it good, let it alone. I am not like thoſe officious and importunate ſots (18), who by force, outrage and violence conſtrain an eaſy good-natur'd fellow to quaff, carouſe (19), and ſpend whole days and nights in drinking. All honeſt tiplers, all honeſt gouty men, all ſuch as are a-dry, coming to this little barrel of mine, need not drink thereof, if it pleaſe them not: but if they have a mind to it, and that the wine prove agreeable to the taſtes of their worſhipful worſhips, let them drink frankly, freely and boldly, without paying any thing, and welcome. This is my decree, my ſtatute and ordinance; and let none fear there ſhall be any want of wine, as at the marriage of Cana in Galilee: for

(18) Importunate ſots] Lifrelofres in the original: a balderdaſh word for a philoſopher, uſed by illiterate Germans and Swiſs. See it explained at large hereafter.

(19) Carouſe] It is in the original, trinquer, carous & allus: German words, equivalent to the græcari & pergræcari of the Latins. Our word carouſe comes from gar-auſs. Gar-auſs & allaus trinquen, come to the ſame thing: according to which idea——German from gar-man, and Aleman from all-man, are but one. See Becman de Orig. Ling. Latin. & Hen. Ottius's Franco-Gallia.

how

how much ſoever you ſhall draw forth at the faucet, ſo much ſhall I tun in at the bung. Thus ſhall the barrel remain inexhauſtible; it hath a lively ſpring and perpetual current. Such was the beverage contained within the cup of Tantalus, (20) which was figurately repreſented amongſt the Brachman ſages. Such was, in Iberia, the mountain of ſalt, ſo highly written of by Cato. Such was the branch of gold conſecrated to the ſubterranean goddeſs, which Virgil treats of ſo ſublimely. It is a true cornu-copia of merriment and raillery. If at any time it ſeem to you to be emptied to the very lees, yet ſhall it not for all that be drawn wholly dry: good hope remains there at the bottom, as in Pandora's box (21); and not deſpair, as in the leaky tub of the Danaids. Mark well what I have ſaid, and what manner of people they be whom I do invite: for to the end that none be deceived, I (in imitation of Lucilius (22), who did proteſt that he wrote only to his own Tarentines and Conſentines) have not pierced this veſſel for any elſe, but you honeſt men, who are drinkers of the firſt edition (23), and gouty blades of the higheſt degree. The great dorophages (24), bribemongers (25), have on their hands occupation enough,

(20) Cup of Tantalus] See Philoſtratus, lib. iii. cap. vii. and x, of Apollonius's life.

(21) Pandora's box] See Heſiod's theogony.

(22) Of Lucilius] Tully in his preface to the book de finibus, tells us this.

(23) Drinkers of the firſt edition] In the original, de la prime cuvée, of the firſt preſſing, i. e. of the firſt claſs; for the firſt preſſing conſiſts of all the beſt grapes.

(24) Dorophrages] Who live by preſents, limbs of the law.

(25) Bribemongers] It is in the original, Avalleurs de frimars; fog-gulpers, or fleet-ſwallowers: a nick-name for judges and other lawyers, who uſing to riſe and

enough, and ſacks enough on the hooks for their veniſon. There may they follow their prey; here is no garbage for them. You pettifoggers, garblers of ſyllables and maſters of chicanery, ſpeak not to me I beſeech you, in the name of, and for the reverence you bear to the four hips that ingendered you, and to the quickening peg which at that time conjoined them. As for Levitical hypocrites, much leſs; although they were all of them unſound in body, pockify'd, ſcurfy, furniſh'd with unquenchable thirſt, and inſatiable eating; becauſe indeed they are not of good, but of evil, and of that evil, from which we daily pray to God to deliver us. And albeit we ſee them ſometimes counterfeit devotion, yet never did old ape make pretty moppet. Hence maſtiffs (26), dogs in a doublet, get you behind; aloof villains, out of my ſun-ſhine; curs, to the devil. Do you come hither, wagging your tails, (27) pant at my wine, and then bepiſs my barrel? Look here is the cudgel, which Diogenes, in his laſt will, ordained to be ſet by him after his death, for beating away, cruſhing the reins, and breaking the backs of theſe buſtuary hobgoblins, and cerberian hell-hounds. Pack you hence therefore, you hypocrites: to your ſheep, dogs; get you gone, you

and go abroad early, ſwallow a great deal of miſt in their days. Cotgrave.

(26) Hence maſtiffs] The author retorts upon thoſe who called him cynic, or Diogenes the ſecond.

(27) Wagging your tails] Here Rabelais has a fling at certain monks, who, unable to reſiſt the ſweet temptation of reading over and over again, the moſt laſcivious parts of his romance, were yet the moſt violent railers againſt the author and his performance. He compares them to dogs, who take a pleaſure in ſmelling one another's tails, and never fail to piſs againſt that wall, which but a moment before they could not forbear putting their noſes to.

diſſemblers,

diſſemblers, to the devil. Hay! what, are you there yet? I renounce my part of Papimanie, if I ſnap you, grr, grrr, grrrrrr, (28). Avant, avant! Will you not be gone? May you never ſhit 'till you be ſoundly laſh'd with ſtirrup leather; never piſs but by the ſtrappado; nor be otherways warmed, than by the baſtinado.

28) Snap you, grr, grrr, grrrrrr.] The letter R is called littera caniña for reaſons every body knows. A dog pronounces it when he ſnarls, er, er, er.

17 JY 60

The

The THIRD BOOK of RABELAIS's WORKS.

CHAP. I.

How Pantagruel tranſported a colony of Utopians into Dipſodie.

PAntagruel having wholly ſubdued the land of Dipſodie, tranſported thereunto a colony of Utopians, to the number of 9876543210 men, beſides the women and little children, artificers of all trades, and profeſſors of all liberal ſciences; to refreſh, cultivate, and improve that country, which otherways was ill inhabited, and in the greateſt part thereof but a meer deſert and wilderneſs. And he did tranſport them not ſo much for the exceſſive multitude of men and women, which were, in Utopia, multiplied like graſhoppers upon the face of the land. You underſtand well enough, nor is it needful further to explain it to you, that the Utopian men had ſo rank

rank and fruitful genitories, and that the Utopian women carried matrixes ſo ample, ſo glutinous, ſo tenaciouſly retentive, and ſo architectonically cellulated, that at the end of every ninth month, ſeven children at the leaſt, what male what female, were brought forth by every married woman; in imitation of the people of Iſrael in Egypt, if de Lyra be to be truſted (1). Nor yet was this tranſplantation made ſo much for the fertility of the ſoil, the wholeſomeneſs of the air, or commodity of the country of Dipſodie, as to retain that rebellious people within the bounds of their duty and obedience, by this new draught of his ancient and moſt faithful ſubjects, who, from all time out of mind, never knew, acknowledged, owned or ſerved any other ſovereign lord but him; and who likewiſe, from the very inſtant of their birth, as ſoon as they were entered into this world, had, with the milk of their mothers and nurſes, ſucked in the ſweetneſs, humanity and mildneſs of his government; to which they were always ſo nouriſhed, ſeaſon'd and habituated, that there was nothing ſurer, than they would ſooner abandon their lives, than ſwerve from

(1) If de Lyra be to be truſted] In the original, ſi de Lire ne delire, i. e. if de Lyra be not delirious: Rabelais plays on his name; which was Nicholas de Lyra, not Anthony, as ſir T. U. has it. He was at firſt a Jew, then turned Franciſcan fryar, and in 1322 wrote poſtils or ſhort commentaries on the bible, intermingling therewith abundance of dotards dreams and other idle ſtuff, which he had learned from the rabbies his firſt maſters. Which makes our author doubt here if de Lire was not delirious. This thought, which Eraſmus had before Rabelais, in his praiſe of folly, has ſince been adopted by mr. Hennequin, of whom 'tis related, that in his explanation of a paſſage in the 3d of Deuteronomy, he ſaid, Hic Lyra delirat, Lambinus lambinat, Juſtus Lipſius juſtè lapſus eſt. Meaning they were all three equally miſtaken in that place.

this

this ſingular and primitive obedience naturally due to their prince, whitherſoever they ſhould be diſperſed or removed.

And not only ſhould they, and their children ſucceſſively deſcending from their blood, be ſuch, but would alſo keep and maintain in this ſame fealty, and obſequious obſervance, all the nations lately annexed to his empire; which ſo truly came to paſs, that therein he was not diſappointed of his intent. For if the Utopians were before their tranſplantation thither dutiful and faithful ſubjects, the Dipſodes, after ſome few days converſing with them, were every whit as loyal, if not more ſo, than they; and that by virtue of know not what natural fervency, incident to all human creatures at the beginning of any labour, wherein they take delight: ſolemnly atteſting the heavens and ſupreme intelligences of their being only ſorry, that no ſooner unto their knowledge had arrived the great renown of the good Pantagruel.

Remark therefore here, honeſt drinkers, that the manner of preſerving and retaining countries newly conquered in obedience, is not, as hath been the erroneous opinion of ſome tyrannical ſpirits to their own detriment and diſhonour, to pillage, plunder, force (2), ſpoil,

(2) Force] Angariant in the original, from the Latin angariare, which ſignifies to oblige one to a thing by force. See Amelot de la Houſſaye hiſt. mem. at the word Angariare. He there tells us that John Diſtreſſe, bp. of Lectour, examining a young abbot whoſe father he mortally hated; and in order to puzzle him, bidding him conſtrue that verſe in the goſpel: invenerunt hominem Cyreneum nomine Simonem: hunc angariaverunt ut tolleret crucem ejus: the young clerc anſwered very ingeniouſly, that angariare properly ſignified to uſe people barbarouſly, and hold them in diſtreſs. This alluſion to the biſhop's name, made the examiners laugh, and the biſhop was ſo well pleas'd with it, that he embraced the young man, afterwards

ſpoil, trouble, oppreſs, vex, diſquiet, ruin and deſtroy the people; ruling, governing and keeping them in awe with rods of iron; and, in a word, eating and devouring them, after the faſhion that Homer calls an unjuſt and wicked king, Δημόβορον, that is to ſay, a devourer of his people.

I will not bring you to this purpoſe the teſtimony of ancient writers; it ſhall ſuffice to put you in mind of what your fathers have ſeen thereof, and yourſelves too, if you be not very babes. New-born, they muſt be given ſuck to, rocked in a cradle, and dandled. Trees newly planted muſt be ſupported, underpropped, ſtrengthened and defended againſt all tempeſts, miſchiefs, injuries, and calamities. And one lately ſaved from a long and dangerous ſickneſs, and now upon his recovery, muſt be forborn, ſpared and cheriſhed, in ſuch ſort, that they may harbour in their own breaſts this opinion, that there is not in the world a king or a prince, who does not deſire fewer enemies, and more friends.

Thus Oſiris (3) the great king of the Egyptians, conquered almoſt the whole earth, not ſo much by force of arms, as by eaſing the people of their troubles; teaching them how to live well, and honeſtly giving them good laws, and uſing them with all poſſible affability, courteſy, gentleneſs and liberality: therefore was he by all men deſervedly entituled, the great king Euergetes, that is to ſay benefactor, which ſtyle he obtained by virtue of the command of Jupiter to one Pamyla.

terwards gave him a benefice, and deſired him to write to his father, that he wiſhed he would receive him into the number of his friends.

(3) Thus Oſiris] Greg. Gyrald. in his hiſtory of the gods, quotes Diodorus Siculus on this occaſion; but Rabelais ſpeaks after Plutarch in his treatiſe of Iſis and Oſiris.

And

And indeed, Heſiod (4), in his hierarchy, places the good demons (call them angels if you will, or geniuſes) as interceſſors and mediators betwixt the gods and men, they being of a degree inferior to the gods, but ſuperior to men; and for that through their hands the riches and benefits we get from heaven are dealt to us; and that they are continually doing us good, and ſtill protecting us from evil. He ſaith, that they exerciſe the offices of kings; becauſe to do always good, and never ill, is an act moſt ſingularly royal.

Juſt ſuch another was the emperor of the univerſe, Alexander the Macedonian. After this manner was Hercules, ſovereign poſſeſſor of the whole continent, relieving men from monſters or monſtrous oppreſſions, exactions, and tyrannies; governing them with diſcretion, maintaining them in equity and juſtice, inſtructing them with ſeaſonable policies and wholeſome laws, convenient for, and ſuitable to the ſoil, climate, and diſpoſition of the country; ſupplying what was wanting, abating what was ſuperfluous, and pardoning all that was paſt, with a ſempiternal forgetfulneſs of all preceding offences; as was the amneſty of the Athenians, when by the proweſs, valour and induſtry of Thraſybulus, the tyrants were exterminated; afterwards at Rome by Cicero ſet forth (5), and renewed under the emperor Aurelian. Theſe are the philtres, allurements, jynges (6), inveigle-

(4) Heſiod] See alſo Plutarch in his diſcourſe of oracles ceaſing.

(5) By Cicero ſet forth] See his firſt Philippic. This compariſon of Alexander with Hercules, is taken from Plutarch in his treatiſe of Alexander's fortune.

(6) Jynges] Ἰύγξ, in Gr. is the bird we call wag-tail, the Latins motacilla, quòd ſemper movet caudam. Enchantreſſes uſed this bird as a principal ingredient in making up love potions. Theocritus makes mention of this practiſe in his pharmaceutria, Ἰύγξ ἴλκει τὸ, &c. It now means any allurement.

ments,

ments, baits, and enticements of love, by the means whereof that may be peaceably retained, which was painfully acquired. Nor can a conqueror reign more happily, whether he be a monarch, emperor, king, prince or philoſopher, than by making his juſtice to ſecond his valour. His valour ſhews itſelf in victory and conqueſt; his juſtice will appear in the good will and affection of the people, when he maketh laws, publiſheth ordinances, eſtabliſheth religion, and doth what is right to every one, as the noble poet Virgil writes of Octavian Auguſtus:

——— Victorque volentes
Per populos dat jura ———

Therefore is it that Homer, in his Iliads, calleth a good prince and great king κοσμήτορα λαῶν, that is, the ornament of the people (7)

Such was the conſideration of Numa Pompilius the ſecond king of the Romans, a juſt politician and wiſe philoſopher, when he ordained that to god Terminus, on the day of his feſtival called Terminales, nothing ſhould be ſacrificed that had died; teaching us thereby that the bounds, limits, and frontiers of kingdoms ſhould be guarded and preſerved in peace, amity and meekneſs, without polluting our hands with blood and robbery. Who doth otherways, ſhall not only loſe what he hath gained, but alſo be loaded with this

(7) The ornament of the people] Rabelais here ſpeaks Plutarch's ſentiment. But the learned Scaliger is of another mind as to the meaning of the word κοσμήτωρ. He ſays it ſignifies gubernator, not ornator, the ſame as ἁρμοστὴς, both a judge and a general: κοσμεῖν enim & ἁρμόζειν verba ſunt politica, quæ adminiſtrare remp. (non autem ornare) propriè ſignificabant, ut apud. Hom. Iliad. 1. Ατρείδα δὶ μάλιστα δύω κοσμήτορε λαῶν.

ſcandal

ſcandal and reproach, that he is an unjuſt and wicked purchaſer, and his acqueſts periſh with him: juxta illud, malè parta, malè dilabuntur. And although during his whole life-time he ſhould have peaceable poſſeſſion thereof; yet if what hath been ſo acquired moulder away in the hand of his heirs, the ſame opproby, ſcandal and imputation will be charged upon the defunct, and his memory remain accurſed for his unjuſt and unwarrantable acqueſt: juxta illud; de malè quæſitis, vix gaudet tertius hæres.

Remark, likewiſe, gentlemen, you gouty feoffees, in this main point worthy of your obſervation, how by theſe means Pantagruel of one angel made two; which was a contingency oppoſite to the council of Charlemaine, who made two devils of one, when he tranſplanted the Saxons into Flanders, and the Flemings into Saxony (8). For not being able to keep in ſuch ſubjection the Saxons, whoſe dominions he had joined to the empire, but that ever and anon they would break forth into open rebellion, if he ſhould caſually be drawn into Spain, or other remote kingdoms; he cauſed them to be brought into his own country of Flanders, the inhabitants whereof did naturally obey him; and tranſported the Haynaulters and Flemings, his ancient loving ſubjects, into Saxony, not miſtruſting their loyalty, altho' they were tranſplanted into a ſtrange land. But it happened that the Saxons perſiſted in their rebellion and primitive obſtinacy; and the Flemings, dwelling in Saxony, did imbibe the ſtubborn manners and conditions of the Saxons.

(8) Flemings into Saxony] Meyer the hiſtorian, quoted by Fauchet in his Antiquitez Gauloiſes, ſays, there was no reciprocal tranſlation, but that the Saxons came into Flanders very opportunely to fill up the vacuities of that country, which had been a long time a mere deſert.

CHAP.

CHAP. II.

How Panurge was made laird of Salmygondin in Dipsodie, and did waste his revenue before it came in.

WHilst Pantagruel was giving order for the government of all Dipsodie, he assigned to Panurge the lairdship of Salmygondin, which was yearly worth 6789106789 ryals of certain rent, besides the uncertain revenue of the locusts and periwinkles, amounting one year with another to the value of 2435768, or 2435769 French crowns of Berry. Sometimes it did amount to 1234554321 seraphs, when it was a good year, and that locusts and periwinkles were in request (1); but that was not every year.

Now his worship, the new laird, husbanded this his estate so providently well and prudently, that in less than fourteen days he wasted and dilapidated all the certain and uncertain revenue of his lairdship for three whole years: yet did not he properly dilapidate it (2) as you might say, in founding of monasteries,

(1) Periwinkles, &c.] Conchiglie ò lumache di mare, says Oudin: i. e. sea snails and other round shell fish. They us'd to put them in pies call'd patez de requeste, instead of what is now-a-days call'd beatilles, cockcombs, sweet-breads, &c. These patez de requeste were called so from being much in request, or from being the usual dish for the lawyers belonging to the court of requests, and eaten in the lobby thereof.

(2) Dilapidate, &c.] Among other dilapidations, Rabelais has not forgot that dilapidating madness after the lapis philosophalis. Hence Owen took his thought, qui bona dilapidant omnia pro lapide.

building

building of churches, erecting of colleges, and ſetting up of hoſpitals, or caſting his bacon flitches to the dogs; but ſpent it in a thouſand little banquets and jolly collations, keeping open houſe for all comers and goers; yea, to all good fellows, young girls and pretty wenches; felling timber, burning the great logs for the ſale of the aſhes, borrowing money beforehand, buying dear, ſelling cheap, and eating his corn, as it were, whilſt it was but graſs.

Pantagruel, being advertiſed of this his laviſhneſs, was in good ſooth no way offended at the matter, angry nor ſorry: for I once told you, and again tell it you, that he was the beſt, little, great good man that ever girded a ſword to his ſide: he took all things in good part, and interpreted every action to the beſt ſenſe: he never vexed nor diſquieted himſelf with the leaſt pretence of diſlike to any thing; becauſe he knew that he muſt have moſt groſſly abandoned the divine manſion of reaſon, if he had permitted his mind to be never ſo little grieved, afflicted or altered on any occaſion whatſoever. For all the goods that the heaven covereth, and that the earth containeth, in all their dimenſions of height, depth, breadth, and length, are not of ſo much worth, as that we ſhould for them diſturb or diſorder our affections, trouble or perplex our ſenſes or ſpirits.

He only drew Panurge aſide, and then making to him a ſweet remonſtrance and mild admonition, very gently repreſented before him in ſtrong arguments, That if he ſhould continue in ſuch an unthrifty courſe of living, and not become a better husband, it would prove altogether impoſſible for him, or at leaſt hugely difficult at any time to make him rich. Rich! anſwered Panurge; Have you fixed your thoughts there? Have you undertaken the taſk to enrich me in this world? Set your mind to live merrily in the name of God and good folks; let no other cark nor care be harboured within the ſacro-ſanctified domicile of your coeleſtial

brain. May the calmneſs and tranquility thereof be never incommodated with, or over-ſhadowed by any frowning clouds of ſullen imaginations and diſpleaſing annoyance. For if you live joyful, merry, jocund, and glad, I cannot be but rich enough. Every body cries up thrift, thrift, and good huſbandry: but many ſpeak of Robin Hood that never ſhot in his bow; and talk of that virtue of huſbandry, who know not what belongs to it. It is by me that they muſt be adviſed. From me therefore take this advertiſement and information; that what is imputed to me for a vice, hath been done in imitation of the univerſity and parliament of Paris; places in which is to be found the true ſpring and ſource of the lively idea of pantheology, and all manner of juſtice. Let him be counted an heretic that doubteth thereof, and doth not firmly believe it. Yet they in one day eat up their biſhop, or the revenue of the biſhoprick (is it not all one?) for a whole year; yea, ſometimes for two. This is done on the day he makes his entry, and is inſtalled: nor is there any place for an excuſe; for he cannot avoid it, unleſs he would be houted at and ſtoned for his parſimony.

Ill-huſbandry hath been alſo eſteemed an act flowing from the four cardinal virtues. 1. Of prudence, in borrowing money before-hand: for none knows what may fall out. Who is able to tell if the world ſhall laſt yet three years? But although it ſhould continue longer, is there any man ſo fooliſh, as to have the confidence to promiſe himſelf three years?

What fool ſo confident to ſay,
That he ſhall live one other day (3)?

(3) That he ſhall live, &c.] Seneca in Thyeſt.

Nemo tam divos habuit faventes,
Craſtinum ut poſſet ſibi polliceri.

2. Of

2. Of commutative juſtice, in buying dear, I ſay upon truſt, and ſelling good cheap, that is, for ready money. What ſays Cato in his book of huſbandry to this purpoſe? The father of a family, ſays he, muſt be a perpetual ſeller: by which means it is impoſſible but that at laſt he ſhall become rich, if he have of vendible ware enough ſtill ready for ſale. Of diſtributive juſtice it doth partake, in giving entertainment to good (remark good) and gentle fellows, whom fortune had ſhip-wreck'd, like Ulyſſes, upon the rock of a hungry ſtomach without proviſion of ſuſtenance; and likewiſe to the good and young wenches: (remark the good and young): for according to the ſentence of Hippocrates, youth is impatient of hunger, chiefly if it be vigorous, lively, frolick, briſk, ſtirring and bouncing: which wanton laſſes willingly and heartily devote themſelves to the pleaſure of honeſt men; and are ſo far both Platonic and Ciceronian (4), that they do acknowledge their being born into this world, not to be for themſelves alone, but that in their proper perſons their acquaintance may claim one ſhare, and their friends another.

3. The virtue of fortitude appears therein, by the cutting down and overthrowing of the great trees, like a ſecond Milo; making havock of the dark foreſts, which did ſerve only to furniſh dens, caves, and ſhelter to wolves, wild boars and foxes; and afford receptacles, withdrawing-corners and refuges to robbers, thieves and murtherers; lurking holes, and ſculking places for cut-throat aſſaſſinators; ſecret obſcure ſhops for coiners of falſe money, and ſafe retreats for heretics; laying woods even and level with the plain champion fields and pleaſant heathy ground;

(4) Platonic and Ciceronian] Plato was for having women in common, and Tully, both by his precepts and example, invited every body to ſacrifice themſelves to the public.

at the ſound of the haut-boys and bag-pipes playing reeks with the high and ſtately timber, and preparing ſeats and benches for the eve of the dreadful day of judgment.

4. I gave thereby proof of my temperance, in eating my corn whilſt it was but graſs, like an hermit feeding upon ſallets and roots; that ſo affranchiſing myſelf from the yoak of ſenſual appetites, to the utter diſclaiming of their ſovereignty, I might the better reſerve ſomewhat in ſtore for the relief of the lame, blind, cripple, maimed, needy, poor and wanting wretches.

In taking this courſe I ſave the expence of the weed-grubbers, who gain money; of the reapers in harveſt-time, who drink luſtily, and without water; of gleaners, who will expect their cakes and bannocks; of threſhers, who leave no garlic, ſcallions, leeks nor onions in our gardens, by the authority of Theſtilis (5) in Virgil; and of the millers, who are generally thieves; and of the bakers, who are little better. Is this ſmall ſaving or frugality? Beſides the miſchief and damage of the field mice, the decay of barns, and the deſtruction uſually made by mites and weevils.

Of corn in the blade (6), you may make good green ſauce, of a light concoction, and eaſy digeſtion, which recreates the brain, and exhilarates the animal ſpirits, rejoyceth the ſight, openeth the appetite, delighteth the taſte, comforteth the heart, tickleth the tongue, cheareth the countenance; ſtriking a freſh and lively colour, ſtrengthening the muſcles; tempers

(5) Theſtilis] See Virg. eclogue 2. and Theocritus, idyll. 2d. This Theſtilis, tho' but a gleaner, eat up all the garlic, &c. from the reapers.

(6) Corn in the blade] To eat ones corn in the blade, is to eat ones revenue before it comes in. This Rabelais commends in his ludicrous way,

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the blood, diſburthens the midriff, refreſheth the liver, diſobſtructs the ſpleen, eaſeth the kidneys, ſuppleth the reins, quickens the joints of the back, cleanſeth the urine-conduits, dilates the ſpermatic veſſels, ſhortens the cremaſters, purgeth the bladder, puffeth up the genitals, correcteth the prepuce, hardens the nut, and rectifies that member. It will make you have a current belly to trot, fart, dung, piſs, ſneeze, cough, ſpit, belch, ſpew, yawn, ſnuff, blow, breathe, ſnort, ſweat, and ſet agog your robin, with a thouſand other rare advantages. I underſtand you very well, ſays Pantagruel; you would thereby infer, that thoſe of a mean ſpirit and ſhallow capacity, have not the ſkill to ſpend much in a ſhort time: you are not the firſt in whoſe conceit that hereſy hath entered: Nero maintained it, and above all mortals admired moſt his uncle Caius Caligula, for having in few days, by a moſt wonderfully pregnant invention, totally ſpent all the goods and patrimony which Tiberius had left him.

But inſtead of obſerving the ſumptuary ſupper-curbing laws of the Romans, viz. the lex orchia, the fannia, the didia, the licinia, the cornelia, the lepidiana, the antia (7); and of the Corinthians, (8) by the which they were inhibited, under pain of great puniſhment, not to ſpend more in one year than their annual revenue did amount to: you have

(7) The antia] Rabelais ſpeaks after Macrobius, who ſpecifies all theſe laws, lib. iii. chap. xviii. of his ſaturnalia.

(8) And of the Corinthians] This law ordained all perſons, on pain of death, to give an account of their year's income. Herodotus ſays, Amaſis, king of Egypt, was the author of it, but Solon borrowed it from him, and afterwards it took place chiefly at Corinth, as we are told by Diphilus in Athenæus.

offered up the oblation of protervia (9), which was with the Romans ſuch a ſacrifice as the paſchal lamb was amongſt the Jews, wherein all that was eatable was to be eaten, and the remainder to be thrown into the fire, without reſerving any thing for the next day. I may very juſtly ſay of you, as Cato did of Albidius, who after that he had, by a moſt extravagant expence, waſted all the means and poſſeſſions he had to one only houſe, he fairly ſet it on fire, that he might the better ſay, Conſummatum eſt. Even juſt as, ſince his time, St. Thomas Aquinas did when he had eaten up the whole lamprey (10). But let that paſs.

(9) Protervia] See Macrob. ſaturn. lib. ii. cap. ii. The ſcaligerana, at the word ſacrificium, obſerve, that protervia is ſtrictly a ſacrifice propter viam; by the way ſide.

(10) When he had eaten up the whole lamprey] It is related of Thomas Aquinas, by an author who was his co-temporary, that that doctor, being one day invited to table by the king, St Louis, for whom there was ſerved up a fine lamprey; Thomas, whom it ſeems no other time but that would ſerve to compoſe his hymn on the holy ſacrament, had in the profoundneſs of his meditation eaten up the whole lamprey that was deſigned for the king, and had made an end of his hymn and the fiſh both together. Thomas, overjoyed at his having finiſhed ſo elaborate a poem, cry'd out in an extaſy, Conſummatum eſt. The company, who had ſeen Thomas play a good knife, and lay about him to ſome tune, but knew nothing of his mental employment, fancy'd that this Latin word related to his gallant performance in demoliſhing the lamprey, and look'd upon him as a very prophane perſon, for applying to a piece of unmannerly epicuriſm, the words which each of them knew were ſpoke by our Saviour when he was expiring on the croſs.

CHAP.

CHAP. III.

How Panurge praiſeth the debtors and borrowers.

BUT, quoth Pantagruel, when will you be out of debt? At the enſuing term of the Greek calends (1), anſwered Panurge, when all the world ſhall be content, and that it be your fate to become your own heir. The lord forbid that I ſhould be out of debt, as if, indeed, I could not be truſted. Who leaves not ſome leaven over night, will hardly have paſte the next morning.

Be ſtill indebted to ſome body or other, that there may be ſome body always to pray for you; that the giver of all good things may grant unto you a bleſſed, long, and proſperous life: fearing if fortune ſhould deal croſsly with you, that it might be his chance to come ſhort of being paid by you; he will always ſpeak good of you in every company, ever and anon purchaſe new creditors unto you; to the end that through their means you may make a ſhift by borrowing from Peter to pay Paul (2), and with other folks earth fill up his ditch. When of old in the region of the Gauls, by the inſtitution of the Druids, the ſervants, ſlaves and bond-men were burnt quick

(1) Greek calends] That is, never: for the Greeks knew nothing of the Roman way of reckoning by calends.

(2) Borrowing from Peter to pay Paul] In the original, faciez vorſure. Taken from the Latin verſurum facere: to borrow of one to pay another: quia ſic verterent creditorem.

at the funerals and obſequies of their lords and maſters; had not they fear enough, think you, that their lords and maſters ſhould die? For, per force, they were to die with them for company. Did not they inceſſantly ſend up their ſupplications to their great God Mercury, as likewiſe unto Dis the father of wealth (3), to lengthen out their days, and preſerve them long in health? Were not they very careful to entertain them well, punctually to look unto them, and to attend them faithfully and circumſpectly? For by thoſe means were they to live together at leaſt until the hour of death. Believe me, your creditors with a more fervent devotion will beſeech Almighty God to prolong your life, they being of nothing more afraid that that you ſhould die: for that they are more concerned for the ſleeve than the arm, and love the penny better than their own lives; as it evidently appeareth by the uſurers of Landerouſſe, who not long ſince hanged themſelves, becauſe the price of the corn and wines was fallen, by the return of a gracious ſeaſon. To this Pantagruel anſwering nothing, Panurge went on in his diſcourſe, ſaying, Truly, and in good ſooth, ſir, when I ponder my deſtiny aright, and think well upon it, you put me ſhrewdly to my plunges, and have me at a bay in twitting me with the reproach of my debts and creditors: and yet did I, in this only reſpect and conſideration of being a debtor, eſteem myſelf worſhipful, reverend and formidable. For, againſt the opinion

(3) Dis the father of wealth] Dis pater; Pluto God of hell, and conſequently of riches, which are incloſed in the bowels of the earth. Bochart. l. i. c. iv, of the Phenician colonies: Eſt cur miremur, in diis Gallorum non cenſeri Plutonem, à quo ſe prognatos dicebant, ſi quidem Cæſari credimus. Galli, inquit, ſe omnes à Dite patre prognatos prædicant, idque à druidibus proditum dicunt.

of

of moſt philoſophers, that of nothing ariſeth nothing; yet without having bottomed on ſo much as that which is called the firſt matter, did I out of nothing become ſuch a maker and creator, that I have created,---what? A gay number of fair and jolly creditors. Nay, creditors, I will maintain it, even to the very fire itſelf, excluſively, are fair and goodly creatures. Who lendeth nothing is an ugly and wicked creature, and an accurſed imp of the infernal old Nick. And there is made,---what? Debts: a thing moſt precious and dainty (4), of great uſe and antiquity. Debts, I ſay, ſurmounting the number of ſyllables which may reſult from the combinations of all the conſonants with each of the vowels, heretofore projected, reckoned and calculated by the noble Xenocrates (5). To judge of the perfection of debtors by the numeroſity of their creditors, is the readieſt way for entering into the myſteries of practical arithmetic.

You can hardly imagine how glad I am, when every morning I perceive myſelf environed and ſurrounded with brigades of creditors; humble, fawning and full of their reverences: and whilſt I remark, that as I look more favourably upon, and give a more chearful countenance to one than another, the fellow thereupon buildeth a conceit that he ſhall be the firſt diſpatched, and the foremoſt in the date of payment; and he valueth my ſmiles at the rate of ready money. It ſeemeth unto me, that I then act

(4) A thing moſt precious] See apology for Herodotus, ch. 3. Eraſmus in his colloquy, entitled, Mentita nobilitas, ſays: imò nulla eſt commodior ad regnum via quam debere quamplurimis.

(5) The noble Xenocrates] He made them to amount to 100,200,000 ſyllables from the greek alphabet. See the additions of the french interpreter to Xenocrates's life in Diogenes Laërtius.

and perſonate the god of the paſſion of Saumure (6), accompanied with his angels and cherubims.

Theſe are my flatterers, my ſoothers, my claw-backs, my ſmoothers, my paraſites, my ſaluters, my givers of good morrows, and perpetual orators; which makes me verily think, that the ſupremeſt height of heroic virtue, deſcribed by Heſiod (7), conſiſteth in being a debtor, wherein I held the firſt degree in my commencement. Which dignity, though all human creatures ſeem to aim at, and aſpire thereto, few nevertheleſs, becauſe of the difficulties in the way, and incumbrances of hard paſſages, are able to reach it; as is eaſily perceivable by the ardent deſire and vehement longing harboured in the breaſt of every one, to be ſtill creating more debts, and new creditors.

Yet doth it not lie in the power of every one to be a debtor. To acquire creditors is not at the diſpoſure of each man's arbitrament. You nevertheleſs would deprive me of this ſublime felicity. You aſk me when I will be out of debt.

Well, to go yet farther on, and poſſibly worſe in your conceit, may ſanct Bablin, the good ſanct, ſnatch me, if I have not all my life-time held debt to be as an union or conjunction of the heavens with the earth, and the whole cement whereby the race of mankind is kept together; yea, of ſuch virtue and efficacy, that, I ſay, the whole progeny of Adam would very ſuddenly periſh without it. Therefore, perhaps, I do not think amiſs, when I repute it to be the great ſoul of the univerſe, which, according to the opinion of the academics, vivifieth

(6) The paſſion of Saumure] In July 1534, this play took mightily. Bouchet ſays 'twas probably the ſame that was printed in 1532, in 4to at Paris.

(7) Deſcribed by Heſiod] See Lucian, upon this, in the dialogue, intituled, Hermotimus, or the ſects.

all

all manner of things. In confirmation whereof, that you may the better believe it to be ſo, repreſent unto yourſelf, without any prejudice of ſpirit, in a clear and ſerene fancy, the idea and form of ſome other world than this; take, if you pleaſe, and lay hold on the thirtieth of thoſe which the philoſopher Metrodorus (8) did enumerate, wherein it is to be ſuppoſed there is no debtor or creditor, that is to ſay, a world without debts. There amongſt the planets will be no regular courſe. All will be in diſorder. Jupiter reckoning himſelf to be nothing indebted unto Saturn, will go near to detrude him out of his ſphere, and with the Homeric chain (9) will be like to hang up all the intelligences, gods, heavens, demons, heroes, devils, earth and ſea, together with the other elements. Saturn, no doubt, combining with Mars, will reduce the world into a chaos of confuſion.

Mercury then would be no more ſubjected to the other planets; he would ſcorn to be any longer their Camillus (10), as he was of old termed in the Hetrurian tongue: for it is to be imagined that he is no way a debtor to them. Venus will be no more venerable, becauſe ſhe ſhall have lent nothing. The moon will remain bloody and obſcure: For to what end ſhould the ſun impart unto her any of his light? He owed her nothing. Nor yet will the ſun ſhine upon the earth, nor the ſtars ſend down any good influence; becauſe the terreſtrial globe hath deſiſted from ſending up their wonted nouriſhment by va-

(8) Metrodorus] See Plut. l. v. of the opinions of philoſ.

(9) Homeric chain] See Macrobius on Scipio's dream, l. i. c. xiv.

(10) Their Camillus] That is, their ſervant; for the ancients called by the name of camilli thoſe young boys that attended on the prieſts in the ſacrifices,

pours and exhalations, wherewith Heraclitus ſaid, the ſtoics proved, Cicero (11) maintained they were cheriſhed and alimented. There would likewiſe be in ſuch a world no manner of ſymbolization, alternation, nor tranſmutation amongſt the elements; for the one will not eſteem itſelf obliged to the other, as having borrowed nothing at all from it. Earth then will not become water; water will not be changed into air; of air will be made no fire, and fire will afford no heat unto the earth; the earth will produce nothing but monſters, Titans, giants; no rain will deſcend upon it, nor light ſhine thereon; no wind will blow there, nor will there be in it any ſummer or autumn. Lucifer will break looſe, and iſſuing forth of the depth of hell, accompanied with his furies, fiends, and horned devils, will go about to unneſtle and drive out of heaven all the gods, as well of the greater as of the leſſer nations. Such a world, without lending, will be no better than a dog-kennel, a place of contention and wrangling, more unruly and irregular than that of the rector of Paris; a devil of an hurly-burly, and more diſordered confuſion, that that of the plagues of Doüay (12). Men will not then ſalute one another; it will be but loſt labour to expect aid or ſuccour from any, or to cry, Fire, water, murther; for none will put

(11) Cicero] See his natura deorum, and Plutarch, l. 2. of the opinions of philoſophers.

(12) Plagues of Doüay] So ſir T. U. has it; but it ſhould be plays (not plagues) of Doué, (not Doüay, which is in Flanders). Doué is a point of Poitou, adorned with the remains of an amphitheatre, where now and then are ſtill acted ſome pieces of devotion. This ſhow ſeldom paſſes without diſorder and confuſion, either on account of the ruſticity of the actors, who are all ſchool-boys or prentices, or becauſe people of all ſorts repair thither, from the adjacent parts. See du Cheſne's antiquities of the towns of France.

to their helping hand. Why? He lent no money; there is nothing due to him. Nobody is concerned in his burning, in his ſhipwreck, in his ruin, or in his death; and that becauſe he hitherto had lent nothing, and would never thereafter have lent any thing. In ſhort, faith, hope and charity, would be quite baniſh'd from ſuch a world; for men are born to relieve and aſſiſt one another: and in their ſtead would ſucceed and be introduced defiance, diſdain and rancour, with the moſt execrable troop of all evils, all imprecations and all miſeries. Whereupon you will think, and that not amiſs, that Pandora had there ſpilt her unlucky bottle. Men unto men will be wolves, hobthruſhers and goblins, (as were Lycaon, Bellerophon, Nebuchodonoſor); plunderers, highway-robbers, cut-throats, rapperees, murderers, poiſoners, aſſaſſinators, lewd, wicked, malevolent, pernicious haters, ſet againſt every body, like to Iſmael, Metabus (13), or Timon the Athenian, who for that cauſe was named Miſanthropos; in ſuch ſort, that it would prove much more eaſy in nature to have fiſh entertained in the air, and bullocks fed in the bottom of the ocean, than to ſupport or tolerate a raſcally rabble of people that will not lend. Theſe fellows, I vow, do I hate with a perfect hatred; and if, conformable to the pattern of this grievous, peeviſh and perverſe world, which lendeth nothing, you figure and liken the little world, which is man, you will find in him a terrible joſtling coyle and clutter. The head will not lend the ſight of his eyes to guide the feet and hands; the legs will refuſe to bear up the body;

(13) Metabus] King of Privernum in the country of the Volſci. Virg. Æneid, l. 11.

Priverno antiquâ Metabus quum excederet urbe.

And lower,

Non illum tectis, ullæ non mænibus urbes,
Accepêre; (neque ipſe manus feritate dediſſet).

the

the hands will leave off working any more for the reſt of the members; the heart will be weary of it's continual motion for the beating of the pulſe, and will no longer lend his aſſiſtance; the lungs will withdraw the uſe of their bellows; the liver will deſiſt from conveying any more blood through the veins, for the good of the whole; the bladder will not be indebted to the kidneys, ſo that the urine thereby will be totally ſtopped. The brains, in the interim, conſidering this unnatural courſe, will fall into a raving dotage, and with-hold all feeling from the ſinews, and motion from the muſcles. Briefly, in ſuch a world without order and array, owing nothing, lending nothing, and borrowing nothing, you would ſee a more dangerous conſpiration than that which Æſop expoſed in his apologue. Such a world will periſh undoubtedly; and not only periſh, but periſh very quickly. Were it Æſculapius (14) himſelf, his body would immediately rot, and the chafing ſoul, full of indignation, take its flight to all the devils in hell after my money.

CHAP. IV.

Panurge continueth his diſcourſe in praiſe of borrowers and lenders.

ON the contrary, be pleaſed to repreſent unto your fancy another world, wherein every one lendeth, and every one oweth, all are debtors, and

(14) Were it not Æſculapius] This is very dark; but Panurge muſt mean, that if he were ſuch a fool as to part with his money to clear himſelf, he ſhould die with grief and remorſe the moment after his debts were paid and his money gone.

all

all creditors. O how great will that harmony be, which ſhall thereby reſult from the regular motions of the heavens! Methinks I hear it every whit as well as ever Plato did (1). What ſympathy will there be amongſt the elements! O how delectable then unto nature will be her own works and productions! Whilſt Ceres appeareth loaden with corn, Bacchus with wines, Flora with flowers, Pomona with fruits, and Juno fair in a clear air, wholeſome and pleaſant. I loſe myſelf in this high contemplation.

Then will among the race of mankind peace, love, benevolence, fidelity, tranquility, reſt, banquets, feaſtings, joy, gladneſs, gold, ſilver, ſmall money, chains, rings, with other ware, and chaffer of that nature be found to trot from hand to hand; no ſuits at law, no wars, no ſtrife, debate, nor wrangling: none will be there an uſurer, none will be there a pinch-penny, a ſcrape-good wretch, or churliſh hard-hearted refuſer. Good God! Will not this be the golden age in the reign of Saturn? The true idea of the olympick regions, wherein, all other virtues ceaſing, charity alone ruleth, governeth, domineereth and triumpheth? All will be fair and goodly people there, all juſt and virtuous.

O happy world! O people of that world moſt happy! Yea, thrice and four times bleſſed is that people! I think in very deed that I am amongſt them, and ſwear to you, by my good forſooth, that if this glorious aforeſaid world had a pope, abounding with cardinals, that ſo he might have the aſſoci-

(1) Plato did] Plato did indeed, after Pythagoras, believe that the motion of the heavenly ſpheres produced an harmonious ſound; but he no where ſays that either ſleeping or waking he had ever heard that harmony. What Rabelais imputes to him, l. 5. c. 18, is a ludicrous exaggeration of what he here ſays in terms a little more ſerious.

ation

ation of a ſacred college, in the ſpace of very few years you ſhould be ſure to ſee the ſancts much thicker in the roll, more numerous, wonder-working and mirifick, more ſervices (2), more vows, more ſtaff-bearers (3), more wax-candles than are all thoſe in the nine biſhoprics of Britany, St. Yves only excepted (4). Conſider, ſir, I pray you, how the noble Patelin, having a mind to deify, and extol even to the third heavens, the father of William Joſſeaume, ſaid no more but this: And he did lend his goods to thoſe who were deſirous of them (5).

O the fine ſaying! Now let our microcoſm be fancied conformable to this model in all its members; lending, borrowing and owing, that is to ſay, according to its own nature: for nature hath not to any other end created man, but to borrow and lend: no greater is the harmony amongſt the heavenly ſpheres, than that which ſhall be found in its well-ordered policy. The intention of the founder of this microcoſm is, to have a ſoul therein to be entertained, which is lodged there, as a gueſt with it's

(2) Services] Leſſons, it is in the original. The more a ſaint is rever'd in the Romiſh church, the more leſſons there are in the matins of that ſaint's feſtival. Nine leſſons are the higheſt, three the loweſt.

(3) More ſtaff-bearers] More croſiers of prelates. In ſhort, the peoples veneration of any ſaint is according to the number of the banners and croſier-ſtaffs at a proceſſion.

(4) St. Yves only excepted] Of all the petty ſaints which are worſhipped only in Bretagne, there's none ſo generally in vogue in that country as St. Yves, a native of Treguier in lower Normandy.

(5) And he did lend his goods] This is in the farce of Patelin, where that arch cheat, in order to engage mr. William Joſſeaume to give him credit for his cloth, artfully falls to praiſing William's father, and ſo gain'd his point.

hoſt,

hoſt, that it may live there for a while. Life conſiſteth in blood; blood is the ſeat of the ſoul: therefore the chiefeſt work of the microcoſm, is, to be making blood continually.

At this forge are exerciſed all the members of the body: none is exempted from labour; each operates a-part, and doth it's proper office. And ſuch is their hierarchy, that perpetually the one borrows from the other, the one lends the other, and the one is the other's debtor. The ſtuff and matter convenient, which nature giveth to be turned into blood, is bread and wine. All kind of nouriſhing victuals is underſtood to be comprehended in theſe two, and from hence in the Langue Goth (6) is called the coampanage. To find out this meat and drink, to prepare and boil it, the hands are put to work, the feet do walk and bear up the whole bulk of the corporal maſs; the eyes guide and conduct all; the appetite, in the orifice of the ſtomach, by means of a little ſouriſh black humour, called melancholy, which is tranſmitted thereto from the milt, giveth warning to ſhut in the food. The tongue doth make the firſt eſſay, and taſtes it; the teeth do chew it, and the ſtomach doth receive, digeſt and chilify it; the meſeraick veins ſuck out of it what is good and fit, leaving behind the excrements, which are, through ſpecial conduits for that purpoſe, voided by an expulſive faculty: thereafter it is carried to the liver, where it being changed again, it, by the virtue of that new tranſmutation, becomes blood. What joy, conjecture you, will then be

(6) Langue Goth] Rabelais is in the wrong to think that Languedoc was at firſt called Langue Goth, on account of the Goths formerly inhabiting that province, and leaving their language there. See Menage, as likewiſe Froiſſart, vol. II. ch. 157, and Jodocus Sincerus, p. 138, of his Itiner. Gall. Genevæ edition 1627.

found

found amongſt thoſe officers, when they ſee this rivulet of gold, which is their ſole reſtorative? No greater is the joy of alchymiſts, when after long travel, toil and expence, they ſee in their furnaces the tranſmutation. Then is it that every member doth prepare itſelf, and ſtrive a-new to purify and to refine this treaſure. The kidneys, through the emulgent veins, draw that aquoſity from thence which you call urine, and there ſend it away thro' the ureters to be ſlipt downwards; where, in a lower receptacle, and proper for it, to-wit, the bladder, it is kept, and ſtayeth there until an opportunity to void it out in his due time. The ſpleen draweth from the blood its terreſtrial part, viz. the grounds, lees, or thick ſubſtance ſettled in the bottom thereof, which you term melancholy. The bottle of the gall ſubtracts from thence all the ſuperfluous choler; whence it is brought to another ſhop or workhouſe to be yet better purified and fined, that is the heart, which, by its agitation of diaſtolick and ſyſtolick motions, ſo neatly ſubtilizeth and inflames it, that in the right ſide ventricle it is brought to perfection, and through the veins is ſent to all the members: each parcel of the body draws it then unto itſelf, and after its own faſhion is cheriſhed and alimented by it: feet, hands, thighs, arms, eyes, ears, back, breaſt, yea, all; and then it is that who before were lenders, now become debtors. The heart doth in its left-ſide ventricle ſo thinniſy the blood, that it thereby obtains the name of ſpiritual; which being ſent through the arteries to all the members of the body, ſerveth to warm, and winnow, or fan the other blood which runneth thro' the veins. The lights never ceaſe with its lappets and bellows to cool and refreſh it; in acknowledgment of which good the heart, through the arterial vein, imparts unto it the choiceſt of its blood. At laſt it is made ſo fine and ſubtle within the rete mirabile,

mirabile, that thereafter thoſe animal ſpirits are framed and compoſed of it; by means whereof the imagination, diſcourſe, judgment, reſolution, deliberation, ratiocination and memory, have their riſe, actings, and operations.

Cops body, I ſink, I drown, I periſh, I wander aſtray, and quite fly out of myſelf, when I enter into the conſideration of the profound abyſs of this world, thus lending, thus owing. Believe me, it is a divine thing to lend; to owe, an heroick virtue. Yet is not this all: this little world thus lending, owing, and borrowing, is ſo good and charitable, that no ſooner is the above-ſpecified alimentation finiſhed, but that it forthwith projecteth, and hath already forecaſt, how it ſhall lend to thoſe who are not as yet born, and by that loan endeavour, what it may, to eternize itſelf, and multiply in images like the pattern, that is, children. To this end every member doth, of the choiceſt and moſt precious of its nouriſhment, pare and cut off a portion; then inſtantly diſpatcheth it downwards to that place, where nature hath prepared for it very fit veſſels and receptacles, through which deſcending to the genitories by long ambages, circuits and flexuoſities, it receiveth a competent form, and rooms apt enough both in the man and woman for the future conſervation and perpetuating of human kind. All this is done by loans and debts of the one unto the other; and hence have we this word, the debt of marriage. Nature doth reckon pain to the refuſer, with a moſt grievous vexation to his members, and an outragious fury amidſt his ſenſes. But on the other part, to the lender a ſet reward, accompanied with pleaſure, joy, ſolace, mirth and merry glee.

CHAP.

CHAP. V.

How Pantagruel altogether abhorreth the debtors and borrowers.

I Underſtand you very well, quoth Pantagruel, and take you to be very good at topicks, and thoroughly affectioned to your own cauſe (1): but preach it up, and patrocinate it; prattle on it, and defend it as much as you will, even from hence to the next Whitſuntide, if you pleaſe ſo to do; yet in the end will you be aſtoniſhed to find how you ſhall have gained no ground at all upon me, nor perſuaded me by your fair ſpeeches and ſmooth talk to enter ever ſo little into the thraldom of debt. You ſhall owe to none, ſaith the holy apoſtle, any thing ſave love, friendſhip, and a mutual benevolence.

You ſerve me here, I confeſs, with fine graphides and diatypoſes, deſcriptions and figures, which truly pleaſe me very well: but let me tell you, if you will repreſent unto your fancy an impudent bluſtering buſly, and an importunate borrower, entring afreſh and newly into a town already advertiſed of his manners; you ſhall find that at his ingreſs the citizens will be more hideouſly affrighted and amazed, and in a greater terror and fear, dread and trembling, than if the peſt itſelf ſhould ſtep into it, in the very ſame garb and accoutrement wherein the Tyanæan (2) philoſopher found it within the city of Epheſus. And I am fully confirmed in the opinion,

(1) Your own cauſe] No bad defender of a bad cauſe.
(2) Tyanæan philoſopher] See Apollonius's life in Philoſtratus, lib. 4. cap. 3.

that

that the Perſians erred not (3) when they ſaid, That the ſecond vice was to lie, the firſt being that of owing money. For in very truth, debts and lying are ordinarily joined together. I will nevertheleſs not from hence infer, that none muſt owe any thing, or lend any thing. For who ſo rich can be, that ſometimes he may not owe? or who can be ſo poor, that ſometimes he may not lend?

Let the occaſion notwithſtanding in that caſe, as Plato (4) very wiſely ſaith, and ordaineth in his laws, be ſuch, that none be permitted to draw any water out of his neighbour's well, until, firſt, they by continual digging and delving into their own proper ground, ſhall have hit upon a kind of potter's earth, which is called ceramite, and there had found no ſource or drop of water: for that ſort of earth, by reaſon of its ſubſtance, which is fat, ſtrong, firm and cloſe, ſo retaineth its humidity, that it doth not eaſily evaporate it by any outward excurſion or evaporation.

In good ſooth, it is a great ſhame to chuſe rather to be ſtill borrowing in all places from every one, than to work and win. Then only in my judgment ſhould one lend, when the diligent, toiling and induſtrious perſon is no longer able by his labour to make any purchaſe unto himſelf; or otherwiſe, when by miſchance he hath ſuddenly fallen into an unexpected loſs of his goods.

Howſoever let us leave the diſcourſe, and from henceforwards do not hang upon creditors, nor tie yourſelf to them. I make account for the time paſt to rid you freely of them, and from their bondage to deliver you.

(3) That the Perſians erred not] See Plutarch, in his diſcourſe entitul'd, That men ought not to borrow at uſury. See alſo Herodotus, lib. 1.

(4) As Plato very wiſely ſaith] See Plutarch in the ſame place.

The

The leaſt I ſhould in this point, quoth Panurge, is to thank you, though it be the moſt I can do: and if gratitude and thankſgiving be to be eſtimated and prized by the affection of the benefactor, that is to be done infinitely and ſempiternally: for the love which you bear me of your own accord and free grace, without any merit of mine, goeth far beyond the reach of any price or value; it tranſcends all weight, all number, all meaſure, it is endleſs and everlaſting: therefore ſhould I offer to commenſurate and adjuſt it, either to the ſize and proportion of your own noble and gracious deeds, or yet to the contentment and delight of the obliged receivers, I would come off but very faintly and flaggingly. You have verily done me a great deal of good, and multiplied your favours on me more frequently than was fitting to one of my condition. You have been more bountiful towards me than I have deſerved, and your courteſies have by far ſurpaſſed the extent of my merits; I muſt needs confeſs it. But it is not as you ſuppoſe, in the propoſed matter: for there it is not where I itch, it is not there where it fretteth, hurts or vexeth me; for henceforth being quit and out of debt, what countenance ſhall I be able to keep? You may imagine that it will become me very ill, for the firſt month; becauſe I have never hitherto been brought up or accuſtomed to it, I am very much afraid of it. Furthermore, there ſhall not one hereafter, native of the country of Salmigondy, but he ſhall level the ſhot towards my noſe: all the back-cracking fellows of the world, in diſcharging of their poſtern petarades, uſe commonly to ſay, Voila pour les quittes; that is, for the quit. My life will be of very ſhort continuance, I do foreſee it: I recommend to you the making of my epitaph; for I perceive I ſhall die confected in the very ſtench of farts. If at any time to come, by way of reſtorative to ſuch good women as ſhall happen to be troubled with the grievous pain of the wind-

cholic,

cholic, the ordinary medicaments prove nothing effectual, the mummy of all my befarted body will ſtreight be as a preſent remedy appointed by the phyſicians; whereof they taking any ſmall modicum, it will incontinently for their eaſe afford them a rattle of bumſhot, like a ſal of muſkets.

Therefore would I beſeech you to leave me ſome few centuries of debts; as king Louis the eleventh, exempting from ſuits in law the reverend Miles d' Illiers, biſhop of Chartres (5), was by the ſaid biſhop moſt earneſtly ſollicited to leave him ſome few for the exerciſe of his mind. I had rather give them all my revenue of the periwinckles, together with the other incomes of the locuſts, albeit I ſhould not thereby have any parcel abated from off the principal ſums which I owe. Let us wave this matter, quoth Pantagruel, I have told it you over again.

CHAP. VI.

Why new married men were privileged from going to the wars.

BUT, in the interim, aſked Panurge, by what law was it conſtituted, ordained and eſtabliſhed, that ſuch as ſhould plant a new vineyard, thoſe that ſhould

(5) Milles d'Illiers, biſhop of Chartres] He was made biſhop of Chartres in 1459, and died in 1493, after he had renounc'd his biſhopric the ſame year, in conſideration of a penſion. There are ſtill extant two good ſtories of his litigious temper in the paradoxe du procez, &c. printed by C. Stephens 1554. And two more inſtances of it in the propos memorables, &c. printed at Roüen, 1599. He had been a counſellor in the parliament of Paris, and before that profeſſor of the canon law. So lawing was his natural element.

build

build a new houſe, and the new-married men, ſhould be exempted and diſcharged from the duty of warfare for the firſt year? By the law, anſwered Pantagruel, of Moſes. Why, replied Panurge, the lately married? As for the vine-planters, I am now too old to reflect on them; my condition, at this preſent, induceth me to remain ſatisfied with the care of vintage, finiſhing and turning the grapes into wine: nor are thoſe pretty new builders of dead ſtones written or pricked down in my book of life; it is all with live ſtones that I ſet up, and erect the fabrics of my architecture, to wit, men. It was, according to my opinion, quoth Pantagruel, to the end, firſt, That the freſh married folks ſhould for the firſt year reap a full and compleat fruition of their pleaſures in their mutual exerciſe of the act of love, in ſuch ſort, that in waiting more at leiſure on the production of poſterity, and propagating of their progeny, they might the better encreaſe their race, and make proviſion of new heirs: that if in the years thereafter the men ſhould, upon their undergoing of ſome military adventure, happen to be killed, their names and coats of arms might continue with their children in the ſame families: and next, that the wives thereby, coming to know whether they were barren or fruitful (for one year's trial, in regard of the maturity of age, wherein, of old, they married, was held ſufficient for the diſcovery) they might pitch the more ſuitably, in caſe of their firſt huſband's deceaſe, upon a ſecond match. The fertile women to be wedded to thoſe who deſire to multiply their iſſue; and the ſteril ones to ſuch other mates, as miſregarding the ſtoring of their own lineage, choſe them only for their virtues, learning, genteel behaviour, domeſtic conſolation, management of the houſe, and matrimonial conveniences and comforts, and ſuch like. The preachers of Varennes, ſaith Panurge, deteſt and abhor the ſecond marriages, as altogether fooliſh and diſhoneſt.

Fooliſh

Fooliſh and diſhoneſt, quoth Pantagruel: a plague take ſuch preachers! Yea but, quoth Panurge, the like miſchief alſo befal the friar Charmer (1), who in a full auditory, making a ſermon at Pareilly, and therein abominating the reiteration of marriage, and the entering again in the bonds of a nuptial tie, did ſwear, and heartily give himſelf to the ſwifteſt devil in hell, if he had not rather chooſe, and would much more willingly undertake the unmaidening or depucelating of a hundred virgins, than the ſimple drudgery of one widow. Truly I find your reaſon in that point right good, and ſtrongly grounded.

But what would you think, if the cauſe why this exemption or immunity was granted, had no other foundation, but that, during the whole ſpace of the ſaid year, they ſo luſtily bobbed it with their female conſorts, as both reaſon and equity require they ſhould do, that they had drained and evacuated their ſpermatick veſſels; and were become thereby altogether feeble, weak, emaſculated, drooping, and flaggingly pithleſs; yea, in ſuch ſort, that they in the day of battle, like ducks which plunge over head and ears, would ſooner hide themſelves behind the baggage, than, in the company of valiant fighters and daring military combatants, appear where ſtern Bellona deals her blows, and moves a buſtling noiſe of thwacks and thumps? Nor is it to be thought that under the ſtandard of Mars they will ſo much as once ſtrike a fair ſtroke, becauſe their moſt conſiderable knocks have been already jirked and whirrited within the curtains of his ſweet-heart Venus.

In confirmation whereof, amongſt other relicks and monuments of antiquity, we now as yet often ſee, that in all great houſes, after the expiring of ſome

(1) Charmer] This ſtory is taken from Poggius's jeſts, &c. in the chapter intituled, De prædicatore qui potius decem virgines quam nuptam unam eligebat.

few days, theſe young married blades are readily ſent away to viſit their uncles, that in the abſence of their wives, repoſing themſelves a little, they may recover their decayed ſtrength by the recruit of a freſh ſupply, the more vigorous to return again, and face about to renew the duelling ſhock and conflict of an amorous dalliance: albeit, for the greater part, they have neither uncle nor aunt to go to.

Juſt ſo did the king Crackart, after the battle of the cornets (2), not caſhier us, ſpeaking properly, I mean me and the quail-piper, but for our refreſhment remanded us to our houſes; and he is as yet ſeeking after his own. My grandfather's godmother was wont to ſay to me when I was a boy,

Patenoſters & oraiſons
Sont pour ceux-là qui les retiennent.
Un fiffre en fenaiſons
Eſt plus fort que deux qui en viennent.

Not oriſons nor paternotres
Shall ever diſorder my brain.
One cadet, to the field as he flutters,
Is worth two when they end the campaign.

(2) King Crackart, &c.] King Peto, corruptly Petault in the original. King of the beggars. The author is thought to have an eye to ſome prince ill-provided of caſh, and as ill obeyed. Now the hiſtory of France, of that time, ſpeaks of no king of that monarchy to whom theſe two qualities ſo exactly agree as Charles VIII, who, without money, undertook a war in Italy, and whoſe officers refuſed, with impunity, to execute his orders as ſoon as he had repaſſed the mountains. This prince after the battle of the cornets (or St. Aubin du Cormier) in 1488, was forced for want of money to diſcharge ſome officers who had ſerved him well there. One of which might be ſome ſoldier, here called in jeſt quail-piper.

That

That which prompteth me to that opinion is, that the vine-planters did ſeldom eat of the grapes, or drink of the wine of their labour, till the firſt year was wholly elapſed: during all which time alſo the builders did hardly inhabit their new ſtructured dwelling places, for fear of dying ſuffocated through want of reſpiration; as Galen hath moſt learnedly remarked, in the ſecond book of the difficulty of breathing. Under favour, ſir, I have not aſked this queſtion without cauſe cauſing, and reaſon truly very ratiocinant. Be not offended, I pray you.

CHAP. VII.

How Panurge had a flea in his ear, and forbore to wear any longer his magnificent codpiece.

PAnurge, the day thereafter, cauſed pierce his right ear, after the Jewiſh faſhion, and thereto claſped a little gold ring, of a fearny-like kind of workmanſhip, in the beazil or collet whereof was ſet and inchaſed a flea; and to the end you may be rid of all doubts, you are to know that the flea was black. O what a brave thing it is, in every caſe and circumſtance of a matter, to be thoroughly well informed! The ſum of the expence hereof being caſt up, brought in, and laid down upon his council-board carpet, was found to amount to no more quarterly than the charge of the nuptials of an Hyrcanian tigreſs; even as you would ſay 609000 maravedis. At theſe vaſt coſts and exceſſive diſburſements, as ſoon as he perceived himſelf to be out of debt, he fretted much; and afterwards, as tyrants and lawyers uſe to do, he nouriſh-

ed and fed her with the ſweat and blood of his ſubjects and clients.

He then took four French ells of a coarſe brown ruſſet cloth, and therein apparelling himſelf, as with a long, plain-ſeamed and ſingle ſtitched gown, left off the wearing of his breeches, and tied a pair of ſpectacles to his cap. In this equipage did he preſent himſelf before Pantagruel; to whom this diſguiſe appeared the more ſtrange, that he did not, as before, ſee that goodly, fair and ſtately codpiece, which was the ſole anchor of hope, wherein he was wonted to rely, and the laſt refuge he had 'midſt all the waves and boiſterous billows, which a ſtormy cloud in a croſs fortune would raiſe up againſt him. Honeſt Pantagruel, not underſtanding the myſtery, aſked him by way of interrogatory, what he did intend to perſonate in that new-fangled proſopopeia? I have, anſwered Panurge, a flea in mine ear, and have a mind to marry. In a good time! quoth Pantagruel; you have told me joyful tidings: yet would not I hold a red hot iron in my hand for all the gladneſs of them. But it is not the faſhion of lovers to be accoutred in ſuch daggling veſtments, ſo as to have their ſhirts flagging down over their knees, without breeches, and with a long robe of a dark brown mingled hue, which is a colour never uſed in talarian garments amongſt any perſons of honour, quality or virtue. If ſome heretical perſons, and ſchiſmatical ſectaries, have at any time formerly been ſo arrayed and cloathed, (though many have imputed ſuch a kind of dreſs to coſenage, cheat, impoſture, and an affectation of tyranny upon credulous minds of the rude multitude) I will nevertheleſs not blame them for it, nor in that point judge raſhly or ſiniſtrouſly of them; every one overflowing aboundeth in his own ſenſe and fancy: yea, in things of a foreign conſideration, altogether extrinſical and indifferent, which in and of themſelves are neither commendable nor bad, becauſe they proceed not from the

the interior of the thoughts and heart, which is the ſhop of all good and evil: of goodneſs, if it be upright, and that its affections be regulated by the pure and clean ſpirit of righteouſneſs; and on the other ſide, of wickedneſs, if its inclinations, ſtraying beyond the bounds of equity, be corrupted and depraved by the malice and ſuggeſtions of the devil. It is only the novelty and new-fangledneſs thereof which I diſlike, together with the contempt of common cuſtom, and the faſhion which is in uſe.

The colour, anſwered Panurge, is convenient, for it is conform to that of my council-board carpet: therefore will I henceforth hold me with it, and more narrowly and circumſpectly, than ever hitherto I have done, look to my affairs and buſineſs. Seeing I am once out of debt, you never yet ſaw man more unpleaſing than I will be, if God help me not. Lo here be my ſpectacles. To ſee me afar off, you would readily ſay, that it were fryar John Burgeſs (1). I believe certainly, that in the next enſuing year, I ſhall once more preach the croiſade, bounce buck-

(1) Fryar John Burgeſs] Rabelais mentions him again, lib. 4. chap. 8. He was in Louis XI. and Charles VIII's time, a Franciſcan fryar, very zealous, and a great inſtrument in eſtabliſhing ſeveral houſes of his order. The cordeliers of Lyons, among others, owe to him their ſettlement in the ſuburb de Veize. He died in 1494 at Lyons, where his body, during the civil wars of religion, was, 'tis ſaid, dug up and flung into the Saone. Menot in the year 1523, in a lent ſermon, ſpeaks of friar John Bourgois as of one whoſe memory was then freſh. Habetis bene, ſays he, memoriam ſanctorum virorum, ſcilicet fratris Antonii Farmier, Tiſſerandi, fratris Joannes Burgenſis, & tantorum qui dixerunt vobis modum quomodo potuiſſetis evadere offenſam Dei. Waddingh, in the annals of his order, ſpeaks alſo of him,

ram (2). Do you ſee this grey rug? Doubt not but there lurketh under it ſome hid property and occult virtue, known to very few in the world. I did not take it on before this morning: and nevertheleſs, am already in a rage of luſt, mad after a wife, and vehemently hot upon untying the cod-piece-point: I itch, I tingle, I wriggle, and long exceedingly to be married; that, without the danger of cudgel-blows, I may labour my female copes-mate with the hard puſh of a bull-horned devil (3). O the provident and thrifty huſband that I then will be! After my death, with all honour and reſpect due to my frugality, will they burn the ſacred bulk of my body, of purpoſe to preſerve the aſhes thereof, in memory of the choiceſt pattern that ever was, of a perfectly wary, and compleat houſholder. Cops-body, this is not the carpet whereon my treaſurer ſhall be allowed to play

(2) Bounce buckram] Inſtead of bounce buckram, it is in the original, good b'ye balls. Here m. le du C. obſerves that Panurge, encouraged by his maſter, and newly wrapt up in a grey rug-like habit, looks on himſelf as a ſecond friar John Burgeſs, a favourite of Charles VIII. In chap. xvii. of lib. 1, he boaſts of having preach'd the croiſade. And now, being on the eve of an engagement which many people look on as a croſs, he ſays he's going to croiſade it a ſecond time. And being fully bent on marrying, as much a monk as he is in his habit, he takes his leave of balls of ſnow, which after the example of St. Francis, patriarch of the grey friars, had 'till then ſerved him inſtead of wife and children.

(3) Bull-horn'd devil.] Inſtead of labouring his female, like a bull-horn'd devil, it is, like a grey friar devil, (en diable bur; bur is their habit, the colour of a jack-aſs, bourique): ſo to labour (or plough the parſley bed) is to do it like a Franciſcan friar, or, as the ſaying is, like an unſaddled aſs (en ane débâtè.) Again, un moine bur, from the Latin barbarous burrus, deriv'd from the High Dutch, baun, is a ſervant monk, a lay-brother who digs in the garden of the convent.

falſe

falſe in his accompts with me, by ſetting down an X for an V, or an L for an S (4): for in that caſe, ſhould I make a hail of fiſti-cuffs to fly into his face. Look upon me, ſir, both before and behind: it is made after the manner of a toge, which was the ancient faſhion of the Romans in time of peace. I took the mode, ſhape, and form thereof in Trajan's column at Rome, as alſo in the triumphant arch of Septimus Severus. I am tired of the wars, weary of wearing buff-coats, caſſocks, and hoquetons. My ſhoulders are pitifully worn, and bruiſed with the carrying of harneſs; let armour ceaſe, and the long robe bear ſway: at leaſt it muſt be ſo for the whole ſpace of the ſucceeding year, if I be married, as yeſterday by the Moſaick law you evidenced. In what concerneth the breeches, my great aunt Laurence did long ago tell me, that the breeches were

(4) L for an S.] It is in the orignal by lengthening the letter ff, or ſſ. An expreſſion which is ſometimes taken properly, and ſometives figuratively. In the firſt ſenſe, it is a trick of the attorneys, ſome of whom, in copying or engroſſing their client's buſineſs, do ſo lengthen out all the letters that have a tail, as the f's and the ſ's, that in one page there ſhan't be twelve lines, nor above two or three words in a line; tho' by an ordinance of court, every page ought to contain twenty lines, and every line five words at leaſt. In the ſecond ſenſe, it is when a tradeſman charges to him who takes up goods from him, more goods than he really had of him: and it is in this ſenſe that Panurge ſays, his treaſurer ſhall not place to his accompt the children he may have got on the body of his maſter's wife. Formerly in an accompt they uſed to finiſh each article with an S, which ſignifies more or leſs ſous (pence). Now when the S was lengthened at the bottom, thus ſ, (with a ſmall ſtroke through the middle) it made an ſ, which ſignifies franks, i. e. livres. Hence, to lengthen the S, ſignifies to be guilty of a fraud in an account. See Furetiere in the letter S.

only ordained for the uſe of the cod-piece, and to no other end; which I, upon a no leſs forcible conſequence, give credit to every whit as well, as to the ſaying (5) of the fine fellow Galen, who, in his ninth book of the uſe and employment of our members, alledgeth, that the head was made for the eyes: for nature might have placed our heads in our knees or elbows; but having before-hand determined that the eyes ſhould ſerve to diſcover things from afar, ſhe for the better enabling them to execute their deſigned office, fixed them in the head (as on the top of a long pole) in the moſt eminent part of all the body: no otherwiſe than we ſee the phares, or high towers erected in the mouths of havens, that navigators may the further off perceive with eaſe the lights of the nightly fires and lanterns. And becauſe I would gladly, for ſome ſhort while (a year at leaſt) take a little reſt and breathing-time from the toilſome labour of the military profeſſion; that is to ſay, be married; I have deſiſted from wearing any more a cod-piece, and conſequently have laid aſide my breeches: for the cod-piece is the principal and moſt eſpecial piece of armour that a warriour doth carry; and therefore do I maintain even to the fire (excluſively, underſtand you me) that no Turks can properly be ſaid to be armed men, in regard that cod-pieces are by their law forbidden to be worn.

(5) As to the ſaying of the fine fellow Galen] The fine fellow Galen, in French, le gentil falot Galen, Γαληνὸς, ſerenus, from γελάω, rideo, according to Euſtathius. In this notion Rabelais calls Galen gentil falot, which formerly ſignified a gay pleaſant man. Falot likewiſe means a creſſet-light, or a moon as we call it; a lantern fixt at the end of a long pole; and Galen was indeed one of the greateſt luminaries (or pharos's) of the medicinal art; and beſides, 'twas he that pleaſantly ſaid, the head was poſited at the very top of the human body, as a (falot) lantern is fixed on a pole.

CHAP.

CHAP. VIII.

Why the cod-piece is held to be the chief (or rather firſt) piece of armour amongſt warriors.

WILL you maintain, quoth Pantagruel, that the cod-piece is the firſt piece of a military harneſs? It is a new kind of doctrine, and very paradoxical: for we ſay, at the ſpurs begins the arming of a man (1). Sir, I maintain it, anſwered Panurge, and not wrongfully do I maintain it. Behold how nature (2) having a fervent deſire after its production of plants, trees, ſhrubs, herbs, ſponges, and plant-animals, to eternize, and continue them unto all ſucceſſion of ages (in their ſeveral kinds or ſorts at leaſt, although the individuals periſh) unruinable, and in an everlaſting being, hath moſt curiouſly armed, and fenced their buds, ſprouts, ſhoots and ſeeds, wherein the above-mentioned perpetuity conſiſteth, by ſtrengthening, covering, guarding, and fortifying them with an admirable induſtry, with huſks, caſes, ſcarfs and ſwads, hulls, cods, ſtones, films, cartels, ſhells, ears, rinds, barks, ſkins, ridges, and prickles, which ſerve them inſtead of ſtrong, fair, and natural cod-pieces: as is manifeſtly appa-

(1) At the ſpurs, &c.] Fauchet ſpeaks of this proverb in his treatiſe of warfare, chap. 1. He ſays the ſpurs uſed to be faſtened in and made inſeparable from the greaves or leg-harneſs: ſo that if a man had put on his helmet and back and breaſt-piece firſt, he could never have done the other; his head would have been ſo loaded, and his body ſo confin'd.

(2) Nature, &c.] See preface to Pliny's VIIIth book.

rent in peaſe, beans, faſels, pomegranates, peaches, cottons, gourds, pumpions, melons, corn, lemons, almonds, walnuts, filberts and cheſtnuts; as likewiſe in all plants, ſlips, or ſets whatſoever, wherein it is plainly and evidently ſeen, that the ſperm and ſemina is more cloſely veiled, overſhadowed, corroborated, and throughly harneſſed than any other part, portion, or parcel of the whole.

Nature, nevertheleſs, did not after that manner provide for the ſempiternizing of human race: but on the contrary created man naked, tender and frail, without either offenſive or defenſive arms; and that in the eſtate of innocence, in the firſt age of all, which was the golden ſeaſon: not as a plant, but living creature, born for peace, not war, and brought forth into the world with an unqueſtionable right and title to the plenary fruition and enjoyment of all fruits and vegetables; as alſo to a certain calm and gentle rule and dominion over all kinds of beaſts, fowls, fiſhes, reptils, and inſects. Yet afterwards it happening, in the time of the iron age, under the reign of Jupiter, when to the multiplication of miſchievous actions, wickedneſs and malice began to take root and footing within the then perverted hearts of men, that the earth began to bring forth nettles, thiſtles, thorns, bryars, and ſuch other ſtubborn and rebellious vegetables to the nature of man; nor ſcarce was there any animal, which by a fatal diſpoſition did not then revolt from him, and tacitly conſpire, and covenant with one another to ſerve him no longer, nor, as far as they had ability to reſiſt, to do him any manner of obedience; but rather, to the uttermoſt of their power, to annoy him with all the hurt and harm they could. The man then, that he might maintain his primitive right and prerogative, and continue his ſway and dominion over all, both vegetable and ſenſitive creatures; and knowing of a truth, that he could not be ſo well accommo-

date

dated as he ought, without the ſervitude and ſubjection of ſeveral animals, bethought himſelf, that of neceſſity he muſt needs put on arms, and make proviſion of harneſs againſt wars and violence. By the holy ſaint Babingooſe (3), cried out Pantagruel, you are become, ſince the laſt rain (4), a great lifrelofre, --- philoſopher I ſhould ſay. Take notice, ſir, quoth Panurge, when dame nature had prompted him to his own arming, what part of the body it was, where, by her inſpiration, he clapped on the firſt harneſs: it was forſooth by the double pluck (5) of my little dog the ballock, and good ſenor don Priapus ſtabo ſtando; which done, he was content, and ſought no more. This is certified by the teſtimony of the great Hebrew captain and philoſopher Moſes, who affirmeth, that he fenced that member with a brave and gallant cod-piece, moſt exquiſitely framed, and by right curious devices of a notably pregnant invention, made up and compoſed of fig-tree leaves; which by reaſon of their ſolid ſtiffneſs (6), inciſory notches, curled, friſling, ſleeked ſmoothneſs, large

(3) Saint Babingooſe] One of the infinite number of petty ſaints they have in Britany, repreſented with a gooſe by her ſide.

(4) Since the laſt rain] During which he took the opportunity to apply himſelf to the ſtudy of the ſecrets of nature.

(5) By the double pluck] Sir. T. U. miſtakes here: this is no oath; it ſhould be, on (not by) the double pluck, i. e. he clapped his firſt harneſs on his whimwham, &c.

(6) Of their ſolid ſtiffneſs] It is in the original, of their propriety and ſolid ſtiffneſs: for as mr. le du C. tells us, the Mahometan doctors ſay that the forbidden fruit was the banana or Indian fig, of which our firſt parents had no ſooner taſted, but eſpying their nudities, they covered them with the leaves of that tree, which ſeemed created for that very purpoſe.

ampleneſs, together with their colour, ſmell, virtue, and faculty, were exceeding proper, and fit for the covering and arming of the ſachels of generation, the hideouſly big Lorrain cullions being from thence only excepted; which ſwaggering down to the lowermoſt bottom of the breeches, cannot abide (for being quite out of all order and method) the ſtately faſhion of the high and lofty cod-piece; as is manifeſt by the noble Valentin Viardiere, whom I found at Nancy, on the firſt day of May (the more flauntingly to gallantize it afterwards) rubbing his ballocks, ſpread out upon a table after the manner of a Spaniſh cloak. Wherefore it is, that none ſhould henceforth ſay, who would not ſpeak improperly, when any country-bumpkin hyeth to the wars, Have a care, my royſter, of the wine pot, that is the ſkull; but, Have a care, my royſter, of the milk pot, that is, the teſticles. By the whole rabble of the horned fiends of hell, the head being cut off, that ſingle perſon only thereby dieth: but if the ballocks be marred, the whole race of human kind would forthwith periſh, and be loſt for ever.

This was the motive which incited the goodly writer Galen (7), lib. 1. de ſpermate, to aver with boldneſs, that it were better (that is to ſay, a leſs evil) to have no heart at all, than to be quite deſtitute of genitories: for in them is laid up, conſerved, and put in ſtore, as in a ſeceſſive repoſitory, and ſacred warehouſe, the ſemina, and original ſource of

(7) Galen] It is in the original, the gallant Galen: alluding to Γαληνὸς, the Greek name for Galen. Γαλήνη ſignifies ſereneneſs, tranquility, eſpecially of the ſea. Here therefore gallant Galen means, the ſerene, agreeable Galen. Rabelais often plays upon Galen's name, not by way of banter, but to ſhew the reſpect he had for him; as I once was about directing a letter to our Galen thus: To dr. Mead, rectiùs MEDE, à MEDENDO, à MEDENDI peritiâ.

the

the whole offspring of mankind. Therefore would I be apt to believe, for leſs than a hundred franks, that thoſe are the very ſame ſtones, by means whereof Deucalion and Pyrrha reſtored the human race, in peopling with men and women the world, which, a little before that, had been drowned in the overflowing waves of a poetical deluge. This ſtirred up the valiant (8) Juſtinian, l. 1. 4. de cagotis tollendis (9), to collocate his ſummum bonum, in braguibus, & braguetis. For this, and other cauſes, the lord Humphry de Merville (10), following his king to a certain warlike expedition, whilſt he was in trying upon his own perſon a new ſuit of armour (for of his old ruſty harneſs (11) he could make no more

(8) Valiant] On account of the haughtineſs of the preamble to his inſtitutes.

(9) De cagotis tollendis] Towards the end of the remarks on the viith chap. of lib. ii, there is one on the title of this pretended book.

(10) Humphry de Merville] Sir T. U. has chriſten'd him Humphry, for Rabelais only calls him Lord of Merville. On which m. le du C. makes this remark. In the old edition of Rabelais a° 1547, and in that of 1553, and in moſt of the others, and even in the new ones, it is Merveille, which is the name of an antient and noble family in Milan; one of which family, in 1553, had his head cut off in that city, where he was negotiating ſecretly for king Francis I. But the abbot Guyet conjectures it ſhould be read Merville, the name of a manor or lordſhip in the neighbourhood of Chartres. And indeed the name is ſo ſpelt in the Rabelais of 1626; and in that caſe, the author might mean ſome deſcendant of William de Merville, whom Froiſſart, vol. I. chap. cclxxiv, and cclxxx, tells us was one of the marſhals de l'oſt (army) which the king of England had in Picardy in 1370.

(21) Ruſty harneſs] It ſhould be half-ruſty, à demy rouillé. To prevent the armours ruſting, they uſed to put

more uſe, by reaſon that ſome few years ſince, the ſkin of his belly (12) was a great way removed from his kidneys) his lady thereupon, in the profound muſing of a contemplative ſpirit, very maturely conſidering that he had but ſmall care of the ſtaff of love, and packet of marriage, ſeeing he did no otherwiſe arm that part of the body, than with links of mail, adviſed him to ſhield, fence, and gabionate it with a big tilting helmet, which ſhe had lying in her cloſet, to her otherways utterly unprofitable. On this lady was penned theſe ſubſequent verſes, which are extant in the third book of the Shitbrana of paultry wenches.

When Yoland ſaw her ſpouſe, equipt for fight,
And, ſave the cod-piece, all in armour dight,
My dear, ſhe cry'd, why, pray, of all the reſt
Is that expos'd, you know I love the beſt?
Was ſhe to blame for an ill-manag'd fear,
Or rather pious, conſcionable care?
Wiſe lady, ſhe! in hurly-burly fight,
Can any tell where random blows may light?

Leave off then, ſir, from being aſtoniſhed, and wonder no more at this new manner of decking and trimming up myſelf as you now ſee me.

put 'em in the bottom of a coffer fill'd with bran. See chap. xxii. of the tales of Eutrapel.

(12) The ſkin of his belly] John de la Bruier Champier, lib. iii. chap. iii. of his De re cibaria: novimus noſtrâ memoriâ nobiliſſimarum gentium viros, & in aulâ non infimum locum obtinentes, qui adeò tumidum & turgidum ventrem haberent, ut multis annis non licuerit pudenda contemplari.

CHAP.

CHAP. IX.

How Panurge aſketh counſel of Pantagruel whether he ſhould marry, yea, or no.

TO this Pantagruel replying nothing, Panurge proſecuted the diſcourſe he had already broached; and therewithal fetching, as from the bottom of his heart, a very deep ſigh, ſaid; My lord and maſter, you have heard the deſign I am upon, which is to marry, if by ſome diſaſtrous miſchance, all the holes in the world be not ſhut up, ſtopped, cloſed, and buſhed. I humbly beſeech you for the affection, which of a long time you have born me, to give me your beſt advice therein. Then, anſwered Pantagruel, ſeeing you have ſo decreed and taken deliberation thereon, and that the matter is fully determined, what need is there of any further talk thereof, but forthwith to put into execution what you have reſolved. Yea, but, quoth Panurge, I would be loth to act any thing therein without your counſel had thereto. It is my judgment alſo, quoth Pantagruel, and I adviſe you to it. Nevertheleſs, quoth Panurge, if you think that it were much better for me to remain a batchelor, as I am, than to run headlong upon new hair-brain'd undertakings of conjugal adventure, I would rather chooſe not to marry. Not marry then, ſaid Pantagruel. Yea, but, quoth Panurge, would you have me ſo ſolitarily drag out the whole courſe of my life, without the comfort of a matrimonial conſort? You know it is written Væ ſoli; and a ſingle perſon is never ſeen to reap the joy and ſolace that is found among thoſe that are wedlockt.

wedlockt. Wedlock it then, in the name of God, quoth Pantagruel. But if, quoth Panurge, my wife ſhould make me a cuckold; as it is not unknown unto you, how this hath been a very plentiful year in the production of that kind of cattel; I ſhould fly off the hinges, and grow impatient, beyond all meaſure and mean. I love cuckolds indeed at my heart; for they ſeem unto me to be of a right honeſt converſation, and I, truly, do very willingly frequent their company: but ſhould I die for it, I would not be one of their number: that is a point for me of a too ſore prickling point, and too hard a knot. Not marry then, quoth Pantagruel: for without all controverſy, this ſentence of Seneca is infallibly true, what thou to others ſhalt have done, others will do the like to thee. Do you, quoth Panurge, aver that without all exception? Without all exception, quoth Pantagruel. Ho, ho, ſays Panurge, by the wrath of a devil, his meaning is, either in this world, or in the other, which is to come. Yet ſeeing I can no more do without a wife, than a blind man without his ſtaff; for the funnel muſt be in agitation, without which manner of occupation I cannot live; were it not a great deal better for me to apply and aſſociate myſelf to ſome one honeſt, lovely, and virtuous woman, than (as I do) by a new change of females every day, run a hazard of being baſtinadoed, or (which is worſe) of the great pox, if not of both together? for never had I enjoyment yet of an honeſt woman, be it ſpoken by leave and favour of the huſbands. Huſband then be, in God's name, quoth Pantagruel. But if, quoth Panurge, it were the will of God, and that my deſtiny did unluckily lead me to marry an honeſt woman who would beat me, I ſhou'd be ſtored with more than two third parts of the patience of Job, if I were not ſtark mad by it, and quite diſtracted with ſuch rugged dealings: for it hath been told me, that thoſe exceeding honeſt women have ordinarily very

very perverſe headpieces; therefore is it that their family lacketh not for good vinegar (1). Yet in that caſe ſhould it go worſe with me, if I did not then in ſuch ſort bang her back and breaſt, ſo thumpingly bethwack her giblets, to wit, her arms, legs, head, lights, liver, and milt, with her other intrails, and mangle, jag, and ſlaſh her coats, ſo after the croſs-billet faſhion, that the greateſt devil of hell ſhould wait at the gate for the reception of her damned ſoul. I could make a ſhift for this year to wave ſuch moleſtation and diſquiet, and be content to lay aſide that trouble, and engage not in it. Engage not in it then, anſwered Pantagruel. Yea, but, quoth Panurge, conſidering the condition wherein I now am, out of debt and unmarried: mark what I ſay, free from all debt, in an ill hour! for were I deeply on the ſcore, my creditors would be chary of my ſweet paternity: but being quit, and not married, no body will be ſo regardful of me, or carry towards me a love like that which is ſaid to be in a conjugal affection. And if by ſome miſhap I ſhould fall ſick, I ſhould be look'd to very waywardly. The wiſe man ſaith, where there is no woman (I mean the mother of a family, and wife in the union of a lawful wedlock) the crazy and diſeaſed are in danger of being ill uſed, and of having much brabling and ſtrife about them; as by clear experience hath been made apparent in the perſons of popes, legates, cardinals, biſhops, abbots, priors, prieſts and monks: but there, aſſure yourſelf, you ſhall not bind me. Bind thee then, in the name of God, anſwered Pantagruel.

(1) Good Vinegar] Vinegar is ſtill kept, by many people, in an almoſt round earthen jar, in a warm place, in the corner of their kitchen chimney. Rabelais here makes an alluſion from that veſſel (teſta) which is always warm, to the hot head (teſte) of a woman, whoſe preſumption, becauſe forſooth ſhe's a good houſewife, makes her oftentimes intollerable.

But

But if, quoth Panurge, being ill at eaſe, and poſſibly, thro' that diſtemper, made unable to diſcharge the matrimonial duty that is incumbent to an active huſband; my wife, impatient of that drooping ſickneſs, and faint fits of a pining languiſhment, ſhould abandon and proſtitute herſelf to the embraces of another man, and not only then not help and aſſiſt me in my extremity and need, but withal flout at, and make ſport of that my grievous diſtreſs and calamity; or peradventure (which is worſe) imbezzle my goods, and ſteal from me, as I have ſeen it oftentimes befal unto the lot of many other men; it were enough to undo me utterly, to fill brimful the cup of my misfortune, and make me play the madpate reeks of a bedlamite, or wild bear. Bear without marrying then, quoth Pantagruel. Yea, but, ſaith Panurge, I ſhall never by any other means come to have lawful ſons and daughters, in whom I may harbour ſome hope of perpetuating my name and arms, and to whom alſo I may leave and bequeath my inheritances and purchaſed goods (of which latter ſort you need not doubt, but that, in ſome one or other of theſe mornings, I will make a fair and goodly ſhow) that ſo I may chear up and make merry, when otherwiſe I ſhould be plunged into a peeviſh mood of penſive ſullenneſs; as I do perceive daily by the carriage of your gracious father towards you; as all honeſt folks uſe to do at their own homes, and private dwelling-houſes. For being free from debt, and yet not married, if caſually I ſhould fret and be angry, altho' the cauſe of my grief and diſpleaſure were never ſo juſt, I am afraid, inſtead of conſolation, that I ſhould meet with nothing elſe but ſcoffs, frumps, gibes, and mocks at my miſadventure. Venture then, in the name of God, quoth Pantagruel: and thus have I given you my advice (2).

(2) And thus have I given you my adyice] Theſe words I have added, for the ſake of inſerting here, what m. le du

du Chat places at the beginning of the chapter; but that will break no ſquares, it being a general remark upon the whole. He obſerves, that throughout this chapter, Pantagruel ſhews a great ſtock of complaiſance for his favourite; but at the ſame time a marvellous irreſolution as to what courſe he would have his ſervant ſteer. Now this falls out the more ingeniouſly, as Rabelais makes ſubſervient to this deſign, two paſſages, the one of Poggius, the other of Eraſmus, which ſeem at firſt not poſſible to be brought in here by any machine. The firſt is the echo, in one of honeſt Eraſmus's colloquies. That eccho is imitated in Pantagruel's anſwers, wherein the firſt words are an echo to the laſt words of the queſtion Panurge puts to him. The ſecond paſſage is a tale, which Poggius tells of a magiſtrate; who, not having capacity enough to determine a pecuniary cauſe between two litigants, alternately declared in favour of him that ſpoke laſt. There is however a paſſage of Gello (in his Capricci del bottaio) ſo very like this dialogue between Pantagruel and Panurge, that if I knew for a certainty, that Gello's book was publiſhed firſt, I ſhould not heſitate to believe our author had only paraphras'd him. Gello, ſpeaking of Ariſtotle's irreſolution concerning the immortality of the ſoul: Hai tu mai, ſays he, ragioni inteſo d'uno che domandava conſiglio à uno altro di torre moglie. E quando egli diceva, Ella e bella, e colui diceva Tola: e dipoi, quando egli diceva, Ella è di cattivo ſangue; egli reſpondeva, Non la torre; & ſe colui replicava, Ella ha gran dota; e ridiceva Tola; e ſe diceva dipoi: Ella è un po ſuperba; e reſpondeva di nuova: Non la torre: e coſi ſeguitava ſempre di dire ſi ò no, ſecondo che colui gli proponeva ininnanzi nuove ragioni. E coſi fa propriamente Ariſtotile, &c. In Engliſh thus:

'Did you never hear of a man, who went to aſk advice of another, whether he ſhould marry or not. The former, upon ſaying the woman was beautiful; the other ſaid, Marry her: but afterwards, when he ſaid ſhe came of a bad breed; the other anſwer'd, Don't marry her: but then when the other reply'd, She is a great fortune; the other ſtrait anſwer'd, Marry her: but when the former told him ſhe was ſomewhat termagant,

CHAP. X.

How Pantagruel repreſenteth unto Panurge, the difficulty of giving advice in the matter of marriage; and to that purpoſe mentioneth ſomewhat of the (1) Homeric and Virgilian lotteries.

YOUR counſel, quoth, Panurge, under your correction and favour, ſeemeth unto me not unlike to the (2) ſong of gammer yea-by-nay; it is full

'gant, the other ſaid again, Don't marry her: and thus 'he went on, aying it, and noing it, as faſt as the other 'alledged new reaſons, and laid before him different ar-'guments. Juſt ſo does Ariſtotle, &c.'

(1) Homeric and Virgilian lotteries] Spartian, in the emperor Adrian's life, mentions this cuſtom of the ancients, of enquiring after futurity, by opening the leaves of Homer or Virgil at hap-hazard. Afterwards the chriſtians, retaining ſome remnants of the pagan ſuperſtition, thought they did a mighty buſineſs, in preſerving the ſame cuſtom, to make uſe of the holy ſcripture only, and more eſpecially the pſalms. And what is more ſurprizing, if we may credit Agrippa (c. 4, of his vanity of the ſciences) ſeveral members of the Sorbonne in his time approved of this two-fold piece of impiety.

(2) Song of gammar yea-by-nay] Chanſon de ricochet; an idle, endleſs, contradictory ſong or tale. Nothing has ſo much the air of ſuch a ſong, as Raminogrebis's rondeau, in l. 3. c. 21. The word ricochet, as it means the boys ſport of making ducks and drakes upon the ſurface of the water, by ſkimming on it thin ſtones or ſhells, which appear and diſappear ſucceſſively, comes, m. le du Chat ſays, from re and concha.

of

of ſarcaſms, mockeries, bitter taunts, nipping bobs, deriſive quips, biting jerks, and contradictory iterations, the one part deſtroying the other. I know not, added Panurge, which of all your anſwers to lay hold on. Good reaſon why, quoth Pantagruel: for your propoſals are ſo full of ifs and buts, that I can ground nothing on them, nor pitch upon any ſolid and poſitive determination ſatisfactory to what is demanded by them. Are not you aſſured within yourſelf of what you have a mind to? The chief and main point of the whole matter lieth there: all the reſt is merely caſual, and totally dependeth upon the fatal diſpoſition of the heavens. We ſee ſome ſo happy in the fortune of this nuptial encounter, that their family ſhineth, as it were, with the radiant effulgency of an idea, model, or repreſentation of the joys of paradiſe; and perceive others again to be ſo unluckily match'd in the conjugal yoke, that thoſe very baſeſt of devils, which tempt the hermits that inhabit the deſarts of Thebais and Montſerrat, are not more miſerable than they. It is therefore expedient, ſeeing you are reſolved for once to make a trial of the ſtate of marriage, that, with ſhut eyes, bowing your head, and kiſſing the ground, you put the buſineſs to a venture, and give it a fair hazard, in recommending the ſucceſs of the reſidue to the diſpoſure of Almighty God. It lieth not in my power to give you any other manner of aſſurance, or otherways to certify you of what ſhall enſue on this your undertaking. Nevertheleſs, if you think fit, this you may do: bring hither Virgil's poems, (3), that after having opened the book, and with our

(3) Bring hither Virgil's poems] In lieu of this Pagan ſuperſtition, the French brought in another under the firſt race of our kings. They took three different books of the bible, the prophets, for example, the goſpels, and St. Paul's

our nails ſever'd the leaves thereof three ſeveral times, we may, according to the number agreed upon betwixt ourſelves, explore the future hap of your intended marriage: for frequently, by an Homeric lottery, have many hit upon their deſtinies; as is teſtified in the perſon of Socrates, who, whilſt he was in priſon, hearing the recitation of this verſe of Homer, ſaid of Achilles, in the ninth of the iliads:

Ἤματὶ κὲν τριτάτῳ φθίην ἐρίβωλον ἱκοίμην.

We, the third day, to fertile Pthia come.

Thereby foreſaw that on the third ſubſequent day he was to die: of the truth whereof he aſſured Æſchines, [(as Plato in Critone; Cicero, in primo de divinatione; Diogenes Laërtius, and others, have to the full recorded in their works.) The like is alſo witneſſed by Opilius Macrinus, to whom, being deſirous to know if he ſhould be the Roman emperor, befel, by chance of lot, this ſentence in the eighth of the iliads:

Ὦ γέρον, ἦ μάλα δὴ σε νέοι τείρουσι μαχηταὶ,
Σὴ δὲ βίη λιλυται, χαλεπὸν δὲ σε γῆρας ὀπάζει.

Dotard, new warriors urge thee to be gone:
Thy life decays, and old age weighs thee down.

Paul's epiſtles, and after placing them on an altar, or the ſhrine of ſome ſaint, on the opening theſe books, they maturely conſider'd what the text ſaid, which might be applicable to what they wanted to know. This cuſtom was aboliſh'd by Louis the Debonnaire. The law runs in theſe words, art. 46. of l. 4, of that emperor's ordinances: ut nullus in pſalterio, vel evangelio, vel aliis rebus ſortiri præſumat, nec divinationes aliquos obſervare.

In

In fact, he being then ſomewhat antient, had hardly enjoyed the ſovereignty of the empire for the ſpace of fourteen months, when by Heliogabulus, then both young and ſtrong, he was diſpoſſeſs'd thereof, thruſt out of all, and killed (4)]. Brutus alſo doth bear witneſs of another experiment of this nature, who willing, through this exploratory way by lot, to learn what the event and iſſue ſhould be of the Pharſalian battle, wherein he periſhed, he caſually encounter'd on this verſe, ſaid of Patroclus in the ſixteenth of the iliads:

Ἀλλά μι μοῖρ' ὀλοὴ, καὶ Λητοῦς ἐκλαγχε υἱός.

Fate, and Latona's ſon have ſhot me dead.

And accordingly Apollo was the field-word in the dreadful day of that fight. Divers notable things of old have likewiſe been foretold and known by caſting of Virgilian lots; yea, in matters of no leſs importance than the obtaining of the Roman empire: as it happened to Alexander Severus, who trying his fortune at the ſaid kind of lottery, did hit upon this verſe, written in the ſixth of the Æneids:

Tu regere imperio populos, Romane, memento.

Know, Roman, that thy buſineſs is to reign, &c.

He, within very few years thereafter, was effectually and in good earneſt created and inſtalled Roman emperor. A reſembling ſtory thereto is related of Adrian, who being hugely perplexed within himſelf,

(4) Thruſt out of all, and kill'd] M. le du Chat has nothing of what's mark'd between brackets [ ]. But he ſays ſome of the later editions ſwell this chapter with almoſt a page and an half.

out

out of a longing humour to know in what account he was with the emperor Trajan, and how large the meaſure of that affection was, which he did bear unto him, had recourſe, after the manner above ſpecified, to the Maronian lottery, which by hap-hazard tender'd him theſe lines out of the ſixth of the Æneids:

Quis procul ille autem ramis inſignis olivæ
Sacra ferens? noſco crines, incanaque menta
Regis Romani.

But who is he, conſpicuous from afar,
With olive boughs that doth his offerings bear?
By the white hair, and beard I know him plain,
The Roman king.

Shortly thereafter was he adopted by Trajan, and ſucceeded to him in the empire. [Moreover (5) to the lot of the praiſe-worthy emperor Claudius (6) be-this line of Virgil, written in the ſixth of his Æneids:

Tertia dum Latio regnantem viderit æſtas,

Whilſt the third ſummer ſaw him reign, a king
In Latium.

And in effect he did not reign above two years. To the ſaid Claudius alſo, enquiring concerning his brother Quintilius, whom he propoſed as a col-

(5) Moreover, &c.] Again, what's mark'd between brackets [ ], is not in m. le du Chat.

(6) In Martin's edition, 1584, he is called Claude ſecond, Claudius the ſecond: which diſtinguiſhes him from the other Claudii, mentioned afterwards.

league

league with himſelf in the empire, happened the reſponſe following in the ſixth of the Æneids:

Oſtendent terris hunc tantum fata.

------Whom fate juſt let us ſee,
And would no longer ſuffer him to be.

And it ſo fell out; for he was killed on the ſeventeenth day after he had attained unto the management of the imperial charge. The very ſame lot alſo, with the like miſluck, did betide the emperor Gordian the younger. To Claudius Albinus, being very ſollicitous to underſtand ſomewhat of his future adventures, did occur this ſaying, which is written in the ſixth of the Æneids:

Hic rem Romanam magno turbante tumultu
Siſtet eques, &c.

The Romans boiling with tumultuous rage,
This warrior ſhall the dangerous ſtorm aſſwage:
With victories he the Carthaginian mauls,
And with ſtrong hand ſhall cruſh the rebel Gauls.]

Likewiſe when the emperor Claudius, (7) Aurelian's predeceſſor, did, with great eagerneſs, reſearch after the fate to come of his poſterity, his hap was to alight on this verſe in the firſt of the Æneids:

Hic ego nec metas rerum, nec tempora pono.

No bounds are to be ſet, no limits here.

Which was fulfilled by the goodly genealogical row of his race (8) who ſucceeded him.

(7) Aurelian's predeceſſor] Aurelian's predeceſſor Claudius muſt be the ſame that's mention'd before, and call'd Claudian in ſome editions, by miſtake. This predeceſſor of Aurelian did not reign quite two years.

(8) Who ſucceeded him] I don't know of any of his blood that ſucceeded him; for Aurelian, and others that ſucceeded him, were moſt of them foreigners.

When mr. Peter (9) Amy did in like manner explore and make trial, if he ſhould eſcape the ambuſh of the Hobgoblins, who lay in wait all-to-bemaul him, he fell upon this verſe in the third of the Æneids:

Heu! fuge crudeles terras, fuge littus avarum!

Oh flee the bloody land, the wicked ſhore!

Which counſel he obeying, got forthwith out of their hands, ſafe and ſound, and avoided all their ambuſcades.

Were it not to ſhun prolixity, I could enumerate a thouſand ſuch like adventures, which, conformable to the dictate and verdict of the verſe, have by that manner of lot-caſting-encounter befallen to the curious reſearchers of them. Do not you nevertheleſs imagine, leſt you ſhould be deluded, that I would upon this kind of fortune-flinging-proof infer an uncontroulable, and not to be gainſaid infallibility of truth.

(9) Mr. Peter Amy] An intimate friend of Rabelais, and, like himſelf, a cordelier, in 1520. About which time, William Budæus wrote ſome epiſtles in Greek and Latin to Peter Amy, who, by the contents of one of thoſe letters, appears to be even then very impatient to get out of the clutches of the hobgoblins, farfadets, i. e. the cordeliers, tho' he had been very far from conſulting his father, when he took on him the habit of St. Francis. Peter Amy, Rabelais, and Budæus had purſued the ſame ſtudies, and this latter held in high eſtimation the two other, on account of their ſingular merit and great learning.

CHAP.

CHAP. XI.

How Pantagruel ſheweth the trial of ones fortune by the throwing of dice to be unlawful.

IT would be ſooner done, quoth Panurge, and more expeditely, if we ſhould try the matter at the chance of three fair dice. Quoth Pantagruel, That ſort of lottery is deceitful, abuſive, illicitous, and exceeding ſcandalous; never truſt in it: the accurſed book of the recreation of dice was a great while ago excogitated in Achaia near Bourre, by that antient enemy to mankind, the infernal calumniator, who, before the ſtatue or maſſive image of the Bouraïc (1) Hercules, did of old, and doth in ſeveral places of the world as yet, make many ſimple ſouls to err and fall into his ſnares. You know how my father Gargantua hath forbidden it over all his kingdoms and dominions; how he hath cauſed to burn the moulds and draughts thereof, and altogether ſuppreſſed, aboliſhed, driven forth and caſt it out of the land, as a moſt dangerous plague and infection to any well-poliſhed ſtate or commonwealth. What I have told you of dice, I ſay the ſame of the play at cockall. It is a lottery of the like guile and deceitfulneſs; and therefore do not, for convincing of me, alledge in oppoſition to this my opinion, or bring in the example of the fortunate caſt of Tiberius, within the fountain of Apona

(1) Image of the Bouraïc Hercules] See Pauſanias's Achaïcs. Leonicus Thomæus had wrote upon this ſubject, even before Rabelais.

pona (2), at the oracle of Gerion (3). Theſe are the baited hooks, by which the devil attracts and draweth unto him the fooliſh ſouls of ſilly people into eternal perdition.

Nevertheleſs, to ſatisfy your humour in ſome meaſure, I am content you throw three dice upon this table, that according to the number of the blots which ſhall happen to be caſt up, we may hit upon a verſe of that page, which in the ſetting open of the book you ſhall have pitched upon.

Have you any dice in your pockets? A whole bag-full; anſwered Panurge. That is proviſion againſt the devil (4), as is expounded by Merlin Coccajus, lib. ii. De patria diabolorum. The devil would be ſure to take me napping (5), and very much at unawares, if he ſhould find me without dice. With this the three dice being taken out, produced and

(2) Appona] It ſhould be Aponus, from the Greek Ἄπονος, i. e. dolore carens, dict. quòd morbis ſine dolore remedium afferat. A Fountain and village in Italy (where Livy was born) near Padua, with hot waters good for ſeveral diſeaſes, ſays the Cambridge dict.

(3) Oracle of Gerion] See Suetonius, in the life of Tiberius.

(4) Proviſion againſt the devil] C'eſt le verd du diable, which I ſhould rather tranſlate proviſion (not againſt the devil, but) of the devil's procuring; for ſo I always thought a bag of dice to be, and ſo mr. du Chat apprehends Rabelais to have meant: for upon theſe words, he ſays, that in a certain religious play, call'd Our Saviour's paſſion, p. 237, Satan is brought in furniſhing Griffon with the dice, with which that ſoldier was to win our Saviour's garment.

(5) Take me napping] Me prendroit ſans verd. Take me unprovided, ſtrictly, without a green leaf about me: a phraſe derived from a ſport in ſome parts of France, which binds him that's taken without a green leaf about him to forfeit ſomewhat. Rabelais ſeems here not to be very clear in his alluſion.

thrown,

thrown, they fell ſo pat upon the lower points, that the caſt was five, ſix and five. Theſe are, quoth Panurge, ſixteen in all. Let us take the ſixteenth line of the page: the number pleaſeth me (6) very well; I hope we ſhall have a proſperous and happy chance. May I be thrown amidſt all the devils of hell, even as a great bowl caſt athwart at a ſet of nine-pins, or cannon-ball ſhot among a battalion of foot, in caſe ſo many times I do not boult my future wife the firſt night of our marriage. Of that, forſooth, I make no doubt at all, quoth Pantagruel: you needed not to have rapped forth ſuch a horrid imprecation, the ſooner to procure credit for the performance of ſo ſmall a buſineſs, ſeeing poſſibly the firſt bout will be amiſs, and that you know is uſually at tennis called fifteen. At the (7) next juſtling turn you may amend that fault, and ſo compleat your reckoning of ſixteen. Is it ſo, quoth Panurge, that you underſtand the matter? and muſt my words be thus interpreted? Nay, believe me, never yet was any ſoleciſm committed by that valiant champion, who often hath for me in belly-

(6) The number pleaſeth me] The commentator of the XXXIII decrees of love, p. 295, of the edition of 1546: Horus Apollo lib. 1, ſcribit Ægyptios cùm voluptatem denotare velint, ſextum decimum numerum inſculpere, quòd hac ætate juvenes coëundi voluptatem accipiunt. Pierius, chap. xxx of the xxxviith book of his hieroglyphics, has made the ſame obſervation. See Horus, lib. 1, n. 29 and 30.

(7) At the next, &c.] The original only ſays, in the morning you will amend that fault. Au desjucher, when the birds come down from the rooſt or perch (juchoir) whereon they reſted all night. Marot, in his ballad for Chriſtmas day;

Chantons Noël tant au ſoir qu'au desjucq.

It is a poetical phraſe for the morning.

dale ſtood centry at the hypogaſtrian crany. Did you ever hitherto find me in the confraternity of the faulty? Never, I trow; never, nor ever ſhall, forever and a day. I do the feat like a goodly friar, or father confeſſor, without default: and therein am I willing to be judged by the players. He had no ſooner ſpoke theſe words, than the works of Virgil were brought in: but before the book was laid open, Panurge ſaid to Pantagruel, My heart, like the (8) furch of a hart in rut, doth beat within my breaſt. Be pleaſed to feel and grope my pulſe a little on this artery of my left arm: at its frequent riſe and fall you would ſay that they ſwinge and belabour me after the manner of a probationer poſed, and put to a peremptory trial, in the examination of his ſufficiency for the diſcharge of the learned duty of a graduate in ſome eminent degree in the college of the Sorboniſts.

But would not you hold it expedient, before we proceeded any farther, that we ſhould invocate Hercules and the Tenetian goddeſſes, who in the chamber of lots are ſaid to rule, ſit in judgment, and bear a preſidential ſway? Neither him nor them, anſwered Pantagruel; only ſet your nails at work, and with them open the leaves of the book.

(8) Like the furch, &c.] I know not what this furch means. Perhaps it is Scotch for fork (ſir T. U. being a Scotchman, as I ſuppoſe). Then fork may mean the horns. However that be, the ſimilitude is as wide from that which Rabelais uſes as the two poles. He ſays, My heart beats within my breaſt, like the mizzen-ſail of a ſhip. The mizzen, i. e. the hindmoſt ſail, next the ſhip's ſtern (for there is no maſt abaft the mizen) is continually agitated by ſome wind, as the heart of a timorous perſon is by fear.

CHAP.

CHAP. XII.

How Pantagruel doth explore by the Virgilian lottery what fortune Panurge ſhall have in his marriage.

THEN at the opening of the book, in the ſixteenth row of the lines of the diſcloſed page, did Panurge encounter upon this following verſe:

(1) Nec deus hunc menſa, dea nec dignata cubili eſt.

The god him from his table baniſhed,
Nor would the goddeſs have him in her bed.

This reſponſe, quoth Pantagruel, maketh not very much for your benefit or advantage: for it plainly ſignifies and denoteth, that your wife will be a ſtrumpet, and yourſelf by conſequence a cuckold. The goddeſs, whom you ſhall not find propitious nor favourable unto you, is Minerva, a moſt redoubtable and dreadful virgin, powerful and fulminating goddeſs, an enemy to cuckolds and effeminate youngſters, to cuckold-makers, adulterers and adultreſſes. The god is Jupiter, a terrible and thunder-ſtriking god from heaven: and withal, it is to be remarked, that conform to the doctrine of the antient Hetrurians, the manubes (for ſo did they call the darting hurls, or ſlinging caſts of the Vulcanian thunderbolts) did only appertain to her, and to Jupiter her father capital. This was verified in the conflagration of

(1) Nec deus, &c.] The laſt verſe of Virgil, ivth eclogue.

the ſhips of Ajax Oileus. Nor doth this fulminating power belong to any other of the Olympic gods: men therefore ſtand not in ſuch fear of them. Moreover, I will tell you, and you may take it as extracted out of the profoundeſt myſteries of mythology, that when the giants had enterprized the waging of a war againſt the powers of the cœleſtial orbs, the gods at firſt did laugh at thoſe attempts, and ſcorn'd ſuch deſpicable enemies, who were, in their conceit, not ſtrong enough to cope in feats of warfare with their pages: but when they ſaw, by the gigantine labour, the high hill Pelion ſet on lofty Oſſa, and that the mount Olympus was made ſhake, in order to be erected on the top of both; then did they all ſtand aghaſt.

Then was it that Jupiter held a parliament, or general convention, wherein it was unanimouſly reſolved upon, and concluded, by all the gods, that they ſhould worthily and valiantly ſtand to their defence. And becauſe they had often ſeen battles loſt by the cumberſome lets and diſturbing incumbrances of women, confuſedly huddled in amongſt armies, it was at that time decreed and enacted, That they ſhould expel and drive out of heaven into Ægypt, and the confines of Nile, that whole crew of goddeſſes, diſguiſed in the ſhapes of weaſels, polcats, bats, ſhrew-mice, ferrets, fulmarts, and other ſuch like odd transformations: only Minerva was reſerved, to participate with Jupiter in the horrific fulminating power; as being the goddeſs both of war and learning, of arts and arms, of council and diſpatch; a goddeſs armed from her birth, a goddeſs dreaded in heaven, in the air, by ſea and land. By the belly of ſaint Buff, quoth Panurge, ſhould I be Vulcan, whom the poet blazons? Nay, I am neither a cripple, coiner of falſe money, nor ſmith, as he was.

My wife poſſibly will be as comely and handſome as ever was his Venus, but not a whore like her, nor I a cuckold like him.

The

The crook-leg'd ſlovenly ſlave made himſelf to be declared a cuckold, by a definitive ſentence and judgment, in the open view of all the gods: for this cauſe ought you to interpret the aforementioned verſe quite contrary to what you have ſaid. This lot importeth, that my wife will be honeſt, virtuous, chaſte, loyal, and faithful; not armed, ſurly, wayward, croſs, giddy, humorous, heady, hair-brain'd, or extracted out of brains, as was the goddeſs Pallas: nor ſhall this fair jolly Jupiter be my corrival; he ſhall never dip (2) his bread in my broth, though we ſhould ſit together at one table.

Conſider his exploits and gallant actions: he was the moſt manifeſt ruffian, wencher, whoremonger, and infamous cuckold-maker that ever breathed: he did always lecher it like a boar; and no wonder, for he was foſter'd by a ſow in the iſle of Candia (3), if Agathocles the Babylonian be not a liar, and more rammiſhly laſcivious than a he-goat; whence it

(2) He ſhall never dip, &c.] He ſhall never, at my coſt, appeaſe either his hunger or lecherous thirſt, by touching my wife, tho' we had but one bed for us all three. Conrad Strildiot, in his letter to M. N. Ortwinus: Sed nunc audivi, qualiter debetis ſupponere uxorem Jo. Pfeff. cauſâ honeſtatis, quia eſt ſecreta & quaſi honeſta, & eſt bonum quando aliquis habet propriam in ſecreto, & dixit unus ad me, quòd Jo. Pfeff. ſimul rixavit vobiſcum dicens ad vos: D. Ort. ego vellem quòd comederetis ex veſtrâ patellâ, & permitteretis me comedere ex meâ, & vos diu non intellixiſtis, quia ille vir eſt valde ſubtilis, & ſemper loquitur enigmaticè in proverbiis; ſed quidam amicus veſter, ſicut ego audivi ab aliis, expoſuit nobis illa arcana verba, dicens, Ego vellem quòd comederetis ex veſtrâ patellâ, quòd ſupponeretis veſtram mulierem; & permitteretis me comedere ex meâ patellâ, i. e. non tangeretis uxorem meam, ſed ſineretis me eam tangere.

(3) Iſle of Candia] Rabelais ſays, upon Dicte in Candia. See Athenæus lib. ix. cap. v. Dicte is a mountain of the iſle of Crete (Candia).

is that he is ſaid by others, to have been ſuckled and fed with the milk of the goat Amalthæa. By the virtue of Acheron, he ſtitcht and bulled, in one day, the third part of the world, beaſts and people, floods and mountains; that was Europa.

For this grand ſubagitatory atchievement, the Ammonians cauſed draw, delineate, and paint him in the figure and ſhape of a ram, ramming, and horned ram. But I know well enough how to ſhield and preſerve myſelf from that horned champion: he will not, truſt me, have to deal, in my perſon, with a ſottiſh, dunſical Amphytrion; nor with a ſilly witleſs Argus, for all his hundred ſpectacles; nor yet with the cowardly Acriſius (4); the ſimple gooſecap Lycus of Thebes; the doating blockhead Agenor; the phlegmatic (5) Aſopus; rough footed Lycaon; the luſkiſh miſhapen Corytus of Tuſcany; nor with the large back'd and ſtrong reined Atlas: let him alter, change, transform, and metamorphoſe himſelf into a hundred various ſhapes and figures; into a ſwan, a bull, a ſatyr, a ſhower of gold, or into a cuckow, as he did when he unmaiden'd his

(4) Cowardly Acriſius] Hor. lib. iii. od. xvi.

Si non Acriſium virginis abditæ,
Cuſtodem pavidum Jupiter & Venus
Riſiſſent.

Prætus and this Acriſius, being at war with each other, invented bucklers and targets (in Fr. pavois). This made Horace call him pavidus, and Rabelais cowardly, coüart, not cornart, cuckoldy, as in the new editions.

(5) Phlegmatic Aſopus] Aſopus is a river in Bœotia, ſo call'd, ſome ſay, on account of the extreme muddineſs thereof. Now as a muddy bottom is a ſign of a river's very ſlow and calm current, Rabelais gives the epithet of phlegmatic to this river, which has been made a king of by the poets and other fabulous writers.

ſiſter

ſiſter Juno; into an eagle, ram, or dove, as when he was enamoured of the virgin Phthia, who then dwelt in the Ægean territory; into fire, a ſerpent; yea, even into a flea, into Epicurean and Democratical atoms, or, more magiſtronoſtrally, into thoſe fly intentions of the mind, which in the ſchools are called ſecond notions: I'll catch him in the nick, and take him napping.

And would you know what I would do unto him? Even that which Saturn did to his father Cœlum. Seneca foretold it of me, and Lactantius hath confirmed it; what the goddeſs Rhea did to Athys: I would make him two ſtone lighter, rid him of his Cyprian cimbals, and cut ſo cloſe and neatly by the breech, that there ſhould not remain thereof ſo much as one ſmall hair; ſo cleanly would I ſhave him, and diſable him for ever from being pope; for teſticulos non habet. Hold there, ſaid Pantagruel; hoc, ſoft and fair, my lad, enough of that: caſt up, turn over the leaves, and try your fortune for the ſecond time. Then did he fall upon this enſuing verſe.

Membra quatit, gelidusque coït formidine ſanguis.

His joints and members quake, he becomes pale,
And ſudden fear doth his cold blood congeal.

This importeth, quoth Pantagruel, that ſhe will ſoundly bang your back and belly. Clean and quite contrary, anſwered Panurge: it is of me that he prognoſticates, in ſaying that I will beat her like a tyger, if ſhe vex me. Sir Martin Wagſtaff will perform that office, and in default of a cudgel, the devil gulp me if I ſhould not eat her up quick; as Candaules the Lydian king did his wife, whom he ravened and devoured.

You are very ſtout, ſays Pantagruel, and courageous: Hercules himſelf durſt hardly adventure to

ſcuffle with you in this your raging fury: nor is it ſtrange; for (6) a jan is worth two; and two in fight againſt Hercules are too ſtrong. Am I a jan? quoth Panurge. No, no, anſwered Pantagruel; my mind was only running upon lurch and tricktrack. Thereafter did he hit, at the third opening of the book, upon this verſe:

Fæmineo prædæ & ſpoliorum ardebat amore.

After the ſpoil and pillage, as in fire,
He burnt with a ſtrong feminine deſire.

This portendeth, quoth Pantagruel, that ſhe will ſteal your goods, and rob you. Hence this, according to theſe three drawn lots, will be your future deſtiny, I clearly ſee it; you will be a cuckold, you will be beaten, and you will be robbed. Nay, it is quite otherways, quoth Panurge; for it is certain that this verſe preſageth, that ſhe will love me with a perfect liking: nor did the ſatire-writing poet lie in proof hereof, when he affirmed, that a woman burning with extream affection, takes ſometimes pleaſure to ſteal from her ſweetheart. And what, I pray you? A glove, a point, or ſome ſuch trifling toy of no importance, to make him keep a gentle kind of ſtirring in the reſearch and queſt thereof. In like manner theſe ſmall ſcolding debates, and petty brabling contentions, which frequently we ſee ſpring up, and for a certain ſpace boil very hot betwixt a couple of high-ſpirited lovers, are nothing elſe but recreative diverſions for their refreſhment, ſpurs to, and incentives of a more fervent amity than ever. As for example: we do ſometimes ſee cutlers with hammers mawl their fineſt whetſtones, therewith to ſharpen their iron tools the better.

And therefore do I think, that theſe three lots

(6) A jan] Cotgrave ſays jan is French for a cuckold.

make

make much for my advantage; which if not, I from their ſentence totally appeal. There is no appealing, quoth Pantagruel, from the decrees of fate or deſtiny, of lot or chance: as is recorded by our antient lawyers: witneſs Baldus, lib. ult. cap. de leg. The reaſon hereof is, fortune doth not acknowledge a ſuperior, to whom an appeal may be made from her, or any of her ſubſtitutes. And in this caſe the pupil cannot be reſtored to his right in full, as openly by the ſaid author is alledged in L. dit. prætor §. ult. ff. de minor.

CHAP. XIII.

How Pantagruel adviſeth Panurge to try the future good or bad luck of his marriage by dreams.

NOW ſeeing we cannot agree together in the manner of expounding or interpreting the ſenſe of the Virgilian lots, let us bend our courſe another way, and try a new ſort of divination. Of what kind? aſked Panurge. Of a good, antient, and authentick faſhion, anſwered Pantagruel; it is by dreams: for in dreaming, ſuch circumſtances and conditions being thereto adhibited, as are clearly enough deſcribed by Hippocrates, in lib. Περὶ τῶν ἐνυπνίων, by Plato, Plotin, Iamblicus, Syneſius, Ariſtotle, Xenophon, Galen, Plutarch, Artemidorus, Daldianus, Herophilus, and others, the ſoul doth often times foreſee what is to come.

How true this is, you may conceive by a very vulgar and familiar example; as when you ſee that at ſuch a time as ſucking babes, well nouriſhed, fed and foſtered with good milk, ſleep ſoundly and pro-

foundly,

foundly, the nurſes in the interim get leave to ſport themſelves, and are licentiated to recreate their fancies at what range to them ſhall ſeem moſt fitting and expedient; their preſence, ſedulity and attendance on the cradle being, during all that ſpace, held unneceſſary.

Even juſt ſo, when our body is at reſt, that the concoction is every where accompliſhed, and that, till it awake, it lacks for nothing, our ſoul delighteth to diſport itſelf, and is well-pleaſed in that frolick to take a review of its native country, which is the heavens; where it receiveth a moſt notable participation of its firſt beginning, with an imbuement from its divine ſource; and in contemplation of that infinite and intellectual ſphere, whereof the center is every where, and the circumference in no place of the univerſal world, to-wit, God, (according to the doctrine of Hermes Triſmegiſtus) to whom no new thing happeneth, whom nothing that is paſt eſcapeth, and unto whom all things are alike preſent; remarketh not only what is preterit, and gone in the inferior courſe and agitation of ſublunary matters, but withal taketh notice what is to come: then bringeth a relation of thoſe future events unto the body, by the outward ſenſes and exterior organs, it is divulged abroad unto the hearing of others. Whereupon the owner of that ſoul deſerveth to be termed a vaticinator, or prophet.

Nevertheleſs, the truth is, that the ſoul is ſeldom able to report thoſe things in ſuch ſincerity as it hath ſeen them, by reaſon of the imperfection and frailty of the corporeal ſenſes, which obſtruct the effectuating of that office: even as the moon doth not communicate unto this earth of ours, that light which ſhe receiveth from the ſun with ſo much ſplendor, heat, vigour, purity and livelineſs as it was given her. Hence it is requiſite for the better reading, explaining and unfolding of theſe ſomniatory vaticinations,

vaticinations, and predictions of that nature, that a dexterous, learned, ſkilful, wiſe, induſtrious, expert, rational and peremptory expounder or interpreter be pitched upon, ſuch a one as by the Greeks is called oniroceritic, or (1) oniropoliſt.

For this cauſe Heraclitus was wont to ſay, that nothing is by dreams revealed to us, that nothing is by dreams concealed from us, and that only we thereby have a myſtical ſignification and ſecret evidence of things to come, either for our own proſperous or unlucky fortune, or for the favourable or diſaſtrous ſucceſs of another. The ſacred ſcriptures teſtify no leſs, and profane hiſtories aſſure us of it; in both which are expoſed to our view a thouſand ſeveral kinds of ſtrange adventures, which have fallen pat according to the nature of the dream, and that as well to the party dreamer as to others. The Atlantic (2) people, and thoſe that inhabit the land of Thaſos (one of the Cyclades) are of this grand commodity deprived: for in their countries none yet ever dreamed. Of this ſort were Cleon of Daulia, (3) Thraſymedes, and in our days the learned Frenchman (4) Villanovanus, neither of all which knew what dreaming was.

Fail

(1) Oniropoliſt] From Ὄνειρος, ſomnium, & Πολέω, verto.

(2) Atlantic] See Herodotus, l. iv. and Pliny, l. v. c. viii.

(3) Thraſymedes] See Plutarch, in his treatiſe of the ceſſation of oracles.

(4) Villanovanus] Arnauld de Villeneuve. It is not certain that he was a Frenchman; but Rabelais, to do honour to France, will have it, with ſome others, that this phyſician and philoſopher was born at Villeneuve in the Narbonneſe Gaul, and that he took his name therefrom. I know not how the author came by his information that Villanovanus never had any dream. Perhaps

Villanovanus

Fail not therefore to-morrow, when the jolly and fair Aurora with her roſy fingers draweth aſide the curtains of the night, to drive away the ſable ſhades of darkneſs, to bend your ſpirits wholly to the taſk of ſleeping ſound, and thereto apply yourſelf. In the mean while you muſt denude your mind of every human paſſion or affection, ſuch as are love and hatred, fear and hope: for as of old the great vaticinator, moſt famous and renowned prophet Proteus (5) was not able in his diſguiſe, or transformation into fire, water, a tyger, a dragon, and other ſuch like uncouth ſhapes and viſors, to preſage any thing that was to come, till he was reſtored to his own firſt natural and kindly form; juſt ſo doth man: for at his kind reception of the art of divination, and faculty of prognoſticating future things, that part in him which is moſt divine, (to-wit, the νοῦς, or mens) muſt be calm, peaceable, untroubled, quiet, ſtill, huſh, and not imbuſied or diſtracted with foreign, ſoul-diſturbing perturbations. I am content, quoth Panurge. But I pray you, ſir, muſt I this evening, e'er I go to-bed, eat much or little? I do not aſk this without cauſe: for if I ſup not well, large, round, and amply, my ſleeping is not worth a turnip; all the night long I then but doſe and rave, and in my ſlumbering fits talk idle nonſenſe; my thoughts being in a dull brown ſtudy, and as deep in their dumps as is my belly hollow.

Not to ſup, anſwered Pantagruel, were beſt for you, conſidering the ſtate of your complexion, and healthy conſtitution of your body. A certain very antient prophet, named Amphiaraus, wiſhed ſuch as had a mind by dreams to be imbued with any oracles,

Villanovanus ſays ſo himſelf, in the treatiſe of dreams aſcribed to him by If. Bullart, in his academy of ſciences, &c.

(5) Proteus] See lib. iv. of the odyſſey.

for

for four and twenty hours to taſte no victuals, and to abſtain from wine (6) three days together: yet ſhall not you be put to ſuch a ſharp, hard, rigorous and extream ſparing diet.

I am truly right apt to believe, that a man whoſe ſtomach is repleat with various cheer, and in a manner ſurfeited with drinking, is hardly able to conceive aright of ſpiritual things: yet am not I of the opinion of thoſe, who, after long and pertinacious faſtings, think by ſuch means to enter more profoundly into the ſpeculation of celeſtial myſteries. You may very well remember how my father Gargantua, whom here for honour ſake I name, hath often told us, that the writings of abſtinent, abſtemious, and long-faſting hermits, were every whit as ſaltleſs, dry, jejune and inſipid, as were their bodies when they did compoſe them. It is a moſt difficult thing for the ſpirits to be in a good plight, ſerene and lively, when there is nothing in the body but a kind of voidneſs and inanity: ſeeing the philoſophers with the phyſicians jointly affirm, that the ſpirits, which are ſtiled animal, ſpring from, and have their conſtant practice in, and through the arterial b'ood, refin'd and purify'd to the life within the admirable net, which wonderfully framed lieth under the ventricles and tunnels of the brain. He gave us alſo the example of the philoſopher, who, when he thought moſt ſeriouſly to have withdrawn himſelf unto a ſolitary privacy, far from the ruſtling clutterments of the tumultuous and confuſed world, the better to improve his theory, to contrive, comment (7), and ratiocinate, was, notwithſtanding his ut-

(6) Three days] See Philoſtratus, l. ii. c. 11. of Apollonius's life.

(7) Comment] This is indeed the word Rabelais uſes; but the new editions have it contempler (to contemplate) not commenter (to comment).

termoſt

termoſt endeavours to free himſelf from all untoward noiſes, ſurrounded and environ'd about ſo with the barking of curs, howling of wolves, neighing of horſes, bleating of ſheep, (8) barring of elephants, hiſſing of ſerpents, braying of aſſes, chirping of graſshoppers, cooing of turtles, prating of parrots, tatling of jackdaws, grunting of ſwine, [girning of boars, yelping of foxes, mewing of cats, cheeping of mice, ſqueaking of weaſels, croaking of frogs, crowing of cocks, kekling of hens, calling of partridges, chanting of ſwans, chattering of jays, pieping of chickens, ſinging of larks, cackling of geeſe, chattering of ſwallows, clucking of moorfowls, cucking of cuckows, bumbling of bees, rammage of hawks, chirming of linnets, croaking of ravens, ſcreeching of owls, whicking of pigs, guſhing of hogs, curring of pigeons, grumbling of cuſhet-doves, howling of panthers, curkling of quails, chirping of ſparrows, crackling of crows, nuzzing of camels, wheening of whelps, buzzing of dromedaries, mumbling of rabbits, cricking of ferrets, humming of waſps, mioling of tygers, bruzzing of bears, ſuffing of kittnings, clamoring of ſcarfes, whimpring of fulmarts, boing of buffalos, warbling of nightingales, quavering of meaviſes, drintling of turkies, coniating of ſtorks, frantling of peacocks, clattering of magpies, murmuring of ſtock-doves, crouting of cormorants, cigling of locuſts, charming of beagles, guarring of puppies, ſnarling of meſſens, rantling of rats, guerieting of apes, ſnuttering of monkies, pioling of pelicans, quacking of ducks, yelling of

(8) Barring of elephants] John Kalb (or Calf) l. ii. of the epiſtles obſc. vir. ſpeaking of an elephant, which out of reverence to the pope his maſter, wou'd barr (i. e. bray) and bend the knee before his holineſs, ſays, Et quando vidit papam, tunc geniculavit, & dixit cum terribili voce, bar, bar, bar.

wolves,

wolves, roaring of lions, (9)] that he was much more troubled, than if he had been in the middle of the crowd at the fair of Fontenay or Niort.

Juſt ſo is it with thoſe who are tormented with the grievous pangs of hunger; the ſtomach begins to gnaw, and bark as it were, the eyes to look dim, and the veins, by greedily ſucking ſome refection to themſelves from the proper ſubſtance of all the members of a fleſhly conſiſtence, violently pull down and draw back that vagrant, roaming ſpirit, careleſs and neglecting of his nurſe and natural hoſt, which is the body. As when a hawk upon the fiſt, willing to take her flight by ſoaring aloft into the open ſpacious air, is on a ſudden drawn back by a leaſh tied to her feet.

To this purpoſe alſo did he alledge unto us the authority of Homer, the father of all philoſophy, who ſaid, that the Grecians did not put an end to their mourniful mood for the death of Patroclus, the moſt intimate friend of Achilles, till hunger in a rage declared herſelf, and their bellies proteſted to furniſh no more tears unto their grief. For from bodies emptied and macerated by long faſting, there could not be ſuch ſupply of moiſture and brackiſh drops, as might be proper on that occaſion.

Mediocrity at all times is commendable; nor in this caſe are you to abandon it. You may take a little ſupper, but thereat muſt you not eat of a (10) hare,

(9) Wailing of turtles] What's between crotchets [.] is not in the original. Sir Thomas Urquart ſeems deſirous to ſhew himſelf as great a maſter of Engliſh, as Rabelais appears, in other places, to be of French. But tho' we have left out ſome repetitions, there are ſtill ſeveral.

(10) A hare, &c.] John de la Bruyere Champier, l. xiii. chap. xxiv. of his De re cibariâ: Cato ille celebratiſſimus familiam braſſica, ac leporino (teſte Plutarcho, alebat, unde ſomnia varia tumultuoſaque contingebant. Pythagoras ſaid as much of beans. The ſame la Bruyere, l. vii,

hare, nor of any other fleſh. You are likewiſe to abſtain from beans; from the preak, (by ſome called the polyp); as alſo from coleworts, cabbage, and all other ſuch like windy victuals, which may endanger the troubling of your brains, and the dimning or caſting a kind of miſt over your animal ſpirits. For as a looking-glaſs cannot exhibit the ſemblance or repreſentation of the object ſet before it, and expoſed to have its image to the life expreſſed, if that the poliſh'd ſleekedneſs thereof be darken'd by groſs breathings, dampiſh vapours, and foggy, thick, infectious exhalations: even ſo the fancy cannot well receive the impreſſion of the likeneſs of thoſe things, which divination doth afford by dreams, if any way the body be annoyed or troubled with the fumiſh ſteam of meat, which it had taken in a while before; becauſe betwixt theſe two there ſtill hath been a mutual ſympathy and fellow-feeling, of an indiſſolubly-knit affection. You ſhall eat good (11) euſebian and bergamot-pears, one apple of the ſhort-ſhank pepin-kind, a parcel of the little (12) plums of Tours, and ſome few cherries of the growth of my orchard. Nor ſhall you need to fear, that there-

l. vii. ch. ii. Pythagoram illum primum philoſophum à fabarum eſu omnino abſtinuiſſe, multorum monumentis traditur: quod videlicet ſenſus obtundi eo cibo exiſtimaret, & ſomno ſopitis tumultuoſa ſomnia excitari & mentem quoque variè perturbari.

(11) Euſebian] It ſhould be cruſtumian, or cruſtumenian, or bon chretien, pears; tho' Rabelais calls them apples, by miſtake ſurely, as ſir T. U. does euſebian pears.

(12) Plums of Tours] Damſons. There are black, red and violet colour'd ones, John de la Bruyere Champier, l. 11. c. xiv. of his de re Cibariâ: Damaſcene Turonica Gallis acceptiſſima & laudatiſſima, quorum aliqua nigra ſunt, alia rubent, alia violacea cernuntur. Deportantur ficcata in omnem ferè galliam.

upon

upon will enſue doubtful dreams, fallacious, uncertain, and not to be truſted to, as by ſome peripatetic philoſophers hath been related; for that, ſay they, men do more copiouſly in the ſeaſon of harveſt feed on fruitages, than at any other time. The ſame is myſtically taught us by the antient prophets and poets, who alledge, that all vain and deceitful dreams lie hid and in covert, under the leaves which are ſpread on the ground; by reaſon that the leaves fall from the trees in the autumnal quarter: for the natural fervour, which abounding in ripe, freſh, recent fruits, cometh, by the quickneſs of its ebullition, to be with eaſe evaporated into the animal parts of the dreaming perſon (the experiment is obvious in moſt) is a pretty while before it be expired, diſſolved and evaniſhed. As for your drink, you are to have it of the pure, fair water of my fountain (13).

The condition, quoth Panurge, is ſomewhat hard: nevertheleſs, coſt what price it will, or whatſoever come of it, I heartily condeſcend thereto; proteſting, that I will to-morrow break my faſt betimes, after my ſomniatory exercitations. Furthermore, I recommend myſelf to Homer's two gates, to Morpheus, to Iſelon, to Phantaſus, and unto Phobetor. If they in this my great need ſuccour me, and grant me that aſſiſtance which is fitting, I will, in honour of them all, erect a jolly, genteel altar, compoſed of the ſofteſt down. [If (14) I were now in Laconia, in the temple of Juno, betwixt Oetile and Thalamis, ſhe ſuddenly would diſintangle my perplexity,

(13) Fair water of my fountain] Probably Fontainebleau (i. e. belle eau, corruptly bleau) a hamlet ſo call'd, as is commonly ſuppos'd, on account of the great number of fine ſprings of water running thro' it, in all parts. See du Cheſne's antiquities of Melun.

(14) If, &c.] What's between crotchets, [ ] is not in du Chat's Rabelais.

plexity, reſolve me of my doubts, and chear me up with fair and jovial dreams in a deep ſleep.] Then did he ſay thus unto Pantagruel: Sir, were it not expedient for my purpoſe, to put a branch or two of curious laurel betwixt the quilt and bolſter of my bed, under the pillow on which my head muſt lean? There is no need at all of that, quoth Pantagruel; for beſides that it is a thing very ſuperſtitious, the cheat thereof hath been at large diſcovered unto us, in the writings of Serapion, Aſcalonites, Antiphon, Philochorus, Artemon, and Fulgentius Planciades. I could ſay as much to you of (15) the left ſhoulder of a crocodile, as alſo of a camelion, without prejudice be it ſpoken to the credit which is due to the opinion of (16) old Democritus; and likewiſe of the ſtone of the Bactrians, called (17) Eumetrides, and of the (18) Hammonian horn: for ſo by the Æthiopians is termed a certain precious ſtone, coloured like gold, and in the faſhion, ſhape, form, and proportion of a ram's horn, as the horn of Jupiter Hammon is reported to have been: they over and above aſſuredly affirming, that the dreams of thoſe who carry it about them are no leſs veritable and infallible, than the truth of the divine oracles. Nor is this much unlike to what Homer and Virgil wrote of thoſe two gates of ſleep, to which you have been pleaſed to recommend the management of what you have in hand. The one is of ivory, which letteth in confuſed, doubtful, and uncertain dreams: for thro' ivory, how ſmall and ſlender ſoever it be, we can ſee nothing; the denſity, opacity, and cloſe com-

(15) The left ſhoulder, &c.] See Pliny, l. xxviii. c. viii.

(16) Old Democritus] See Pliny in the ſame place, and Aulus Gellius, l. x. ch. xii.

(17) Eumetrides] See Pliny, l. xxxvii. ch. x.

(18) Hammonian horn, or horn of Hammon] See Pliny in the ſame place.

pactedneſs

pactedneſs of its material parts, hindering the penetration of the viſual rays, and the reception of the ſpecies of ſuch things as are viſible. The other is of horn, at which an entry is made to ſure and certain dreams: even as through horn, by reaſon of the diaphanous ſplendor, and bright tranſparency thereof, the ſpecies of all objects of the ſight diſtinctly paſs, and ſo without confuſion appear, that they are clearly ſeen. Your meaning is, and you would thereby infer, quoth friar John, that the dreams of all horned cuckolds (of which number Panurge, by the help of God, and his future wife, is without controverſy to be one) are always true and infallible.

CHAP. XIV.

Panurge's dream, with the interpretation thereof.

AT ſeven o'clock of the next following morning, Panurge did not fail to preſent himſelf before Pantagruel, in whoſe chamber were at that time Epiſtemon, friar John of the Funnels, Ponocrates, Eudemon, Carpalim, and others: to whom, at the entry of Panurge, Pantagruel ſaid, Lo here cometh our dreamer. That word, quoth Epiſtemon, in ancient times coſt very much, and was dearly ſold to the children of Jacob. Then ſaid Panurge, I have been plunged into my dumps ſo deeply, as if I had been lodged with gaffer Noddy-cap: dreamed indeed I have, and that, right luſtily; but I could take along with me no more thereof, that I did truly underſtand, ſave only that I in my viſion had a pretty, fair, young, gallant, handſome woman,

woman, who no leſs lovingly and kindly treated and entertained me, hug'd, cheriſh'd, cocker'd, dandled, and made much of me, as if I had been another neat dillidarling minion, like Adonis. Never was man more glad than I was then: my joy at that time was incomparable: ſhe flattered me, tickled me, ſtroaked me, groped me, frizled me, curled me, kiſſed me, embraced me, laid her hands about my neck, and now and then made, jeſtingly, pretty little horns above my forehead. I told her in the like diſport, as I did play the fool with her, that ſhe ſhould rather place and fix them in a little below mine eyes, that I might ſee the better what I ſhould ſtick at with them: for being ſo ſituated, (1) Momus then would find no fault therewith, as he did once with the poſition of the horns of bulls. The wanton, toying girl, notwithſtanding any remonſtrance of mine to the contrary, did always drive and thruſt them further in: yet thereby (which to me ſeemed wonderful) ſhe did not do me any hurt at all. A little after, though I know not how, I thought I was transform'd into a tabor or drum, and ſhe into a chough, or madge-howlet.

My ſleeping there being interrupted, I awaked in a ſtart, angry, diſpleaſed, perplexed, chafing, and very wroth. There have you a large platter full of dreams; make thereupon good chear, and if you pleaſe, ſpare not to interpret them according to the underſtanding which you may have in them. Come (2) Carpalim, let us to breakfaſt.

To my ſenſe and meaning, quoth Pantagruel, if I have ſkill or knowledge in the art of divination by

(1) Momus] See Ariſtotle, de partibus animalium, and Lucian's Nigrinus.

(2) Carpalim] It is in ſome editions, monſieur maſter Carpalim. He might be ſome counſellor of a ſovereign or ſupreme court.

dreams,

dreams, your wife will not really, and to the outward appearance of the world, plant, or ſet horns, and ſtick them faſt in your forehead, after a viſible manner, as ſatyrs uſe to wear and carry them; but ſhe will be ſo far from preſerving herſelf loyal in the diſcharge and obſervance of a conjugal duty, that on the contrary ſhe will violate her plighted faith, break her marriage-oath, infringe all matrimonial ties, proſtitute her boby to the dalliance of other men, and ſo make you a cuckold. This point is clearly and manifeſtly explained and (3) expounded by Artemidorus, juſt as I have related it. Nor will there be any metamorphoſis, or tranſmutation made of you into a drum or tabor; but you will ſurely be as ſoundly beaten, as e're was tabor at a merry wedding: nor yet will ſhe be changed into a chough, or madge-howlet; but will ſteal from you, chiefly in the night, as is the nature of that thieviſh bird. Hereby may you perceive your dreams to be in every jot conform and agreeable to the Virgilian lots: a cuckold you will be, beaten and robbed. Then cried out friar John with a loud voice: He tells the truth upon my conſcience: thou wilt be a cuckold, an honeſt one, I warrant thee. O the brave horns that will be borne by thee! ha, ha, ha, our good maſter de Cornibus (4), God ſave thee, and ſhield thee;

(3) Expounded by Artemidorus] Memini me apud Artemidorum antiquum auctorem legiſſe, eum qui ſomniârit arietem ad ſe venire, futurum eſſe ut ejus uxor mœchetur, ſays the Scaligerana, at the word cornard, i. e. cuckold. Which is tantamount to the note made by the abbot Guyet, in the margin of his Rabelais here, that Artemidorus ſays, who dreams of horns will be a cuckold.

(4) Our good maſter de Cornibus] Not de Cornelius, as Sir T. U. has it. It is the latin name of a franciſcan friar, otherwiſe call'd Peter Cornu, or Corne. He was

thee; wilt thou be pleaſed to preach but two words of a ſermon to us, and I will go through the pariſh church to gather up alms for the poor.

You are, quoth Panurge, very far miſtaken in your interpretration; for the matter is quite contrary to your ſenſe thereof. My dream preſageth, that I ſhall, by marriage, be ſtored with plenty of all manner of goods; the hornifying of me ſhewing, that I ſhall poſſeſs a cornucopia, that amalthæan horn, which is called the horn of abundance, whereof the fruition did ſtill portend the wealth of the enjoyer. You poſſibly will ſay, that they are rather like to be ſatyrs horns; for you of theſe did make ſome mention: Amen, amen. (5) fiat, fiatur, ad differentiam papæ. Thus ſhall I have my touch-her-

a doctor of Paris, and co-temporary with Rabelais, who, for what he ſays of this man, did not deſerve, any more than Joachim de Bellay (who likewiſe ſpeaks of him in his Petromachia) to be call'd a libertine, as they both are by Moreri upon this account (at the word cornu). This mr. Horne dy'd at Paris, in 1542, and the ſame year came out a collection of epitaphs upon him, one of which runs thus,

Muſt we, alas! O doctor optime,
Muſt we loſe you hiſce temporibus?
In our great neceſſity, doctor egregie,
You do leave us plenos mœroribus.

See more in Naudæus and la Caille.

(5) Fiat, fiatur ad differentiam Papæ] This in the former tranſlation runs fiat, ſiat, which is all wrong. Siat is no word at all: neither ſhould it be fiat twice; but fiatur, after the firſt fiat. Becauſe, as m. du Chat obſerves, Panurge at firſt ſays fiat, a word uſed by the pope at the bottom of ſuch petitions as he vouchſafes to give a favourable anſwer to. But then Rabelais corrects himſelf, out of pure reſpectfulneſs, and ſays fiatur, in the Macaronic ſtyle. Merlin Coccaye Macaronic. 4. Supplicat ut præſtum, præſtum vindicta fiatur.

home

home ſtill ready; (6) my ſtaff of love, ſempiternally in a good caſe, will, ſatyr-like, be never toiled out; a thing which all men wiſh for, and ſend up their prayers to that purpoſe; but ſuch a thing as nevertheleſs is granted but to a few. Hence doth it follow, by a conſequence as clear as the ſun-beams, that I ſhall never be in the danger of being made a cuckold: for the defect hereof is, cauſa ſine qua non; yea, the ſole cauſe (as many think) of making huſbands cuckolds. What makes poor ſcoundrel rogues to beg, I pray you? is it not becauſe they have not enough at home, wherewith to fill their bellies, and their poaks? What is it makes the wolves to leave the woods? is it not the want of fleſh meat? What maketh women whores? you underſtand me well enough. And herein I ſubmit my opinion to the judgment of learned lawyers, preſidents, counſellors, advocates, procurers, attorneys, and other gloſſers and commentators on the venerable rubric, de frigidis & maleficiatis. You are in truth, ſir, as it ſeems to me (excuſe my boldneſs if I have erred or tranſgreſſed) in a moſt palpable and abſurd error, to attribute my horns to cuckoldry: Diana wears them on her head, after the manner of a creſcent: is ſhe a cucquean for that? how the devil can ſhe be cuckolded, who never yet was married? Speak ſomewhat more correctly, I beſeech you, leſt ſhe, being offended, furniſh you with a pair of horns, ſhapen by the pattern of thoſe which ſhe made for Actæon. The goodly Bacchus alſo carries horns; Pan, Jupiter Hammon, with a great many

(6) My ſtaff of love, &c.] Le virolet en poinct. My lance couch'd. Virolet (tho' it ſignifies many things, and among the reſt a man's peace-maker) has all the air of a ſmall lance, and may not improperly be derived from Veru (a ſpit in Latin) or Verou, a ſmall dart in the Languedochian dialect.

others: are they all cuckolds? If Jove be a cuckold, Juno is a whore: this follows by the figure metalepſis: as to call a child, in the preſence of his father and mother, (7) a baſtard, or whore's ſon, is tacitly and underboard, no leſs than if one had ſaid openly, the father is a cuckold, and his wife a punk. Let our diſcourſe come nearer to the purpoſe: the horns that my wife did make me are horns of abundance, planted and grafted in my head for the increaſe and ſhooting up of all good things: this will I affirm for truth, upon my word, and pawn my faith and credit both upon it. As for the reſt, I will be no leſs joyful, frolick, glad, cheerful, merry, jolly, and gameſome than a well-bended tabor in the hands of a good drummer, at a nuptial feaſt, ſtill making a noiſe, ſtill rowling, ſtill buzzing and cracking. Believe me, Sir, in that conſiſteth none of my leaſt good fortunes. And my wife will be jocund, feat, compt, neat, quaint, dainty, trim, trick'd up, briſk, ſmirk and ſmug, even as a pretty little Corniſh chough: who will not believe this, let hell or the gallows be the burden of his chriſtmas carol.

I remark, quoth Pantagruel, the laſt point or particle which you did ſpeak of, and having ſeriouſly conferred it with the firſt, find that at the beginning you were delighted with the ſweetneſs of your dream; but in the end and final cloſure of it, you ſtartingly awaked, and on a ſudden, were forthwith vexed in choler, and annoyed. Yea, quoth Panurge; the reaſon of that was, becauſe I had faſted too long. Flatter not yourſelf, quoth Pantagruel; all will go to ruin: know for a certain truth, that every ſleep that endeth with a ſtarting, and leaves the perſon irkſome, grieved, and fretting, doth either

(7) A baſtard] Avoiſtre: an old French word for a child got in avouterie (as Chaucer calls it) i. e. adultery.

ſignify

ſignify a preſent evil, or otherways preſageth and portendeth a future imminent miſhap. To ſignify an evil, that is to ſay, to ſhew ſome ſickneſs hardly curable, a kind of peſtilentious or malignant bile, botch or ſore, lying and lurking, hid, occult, and latent within the very center of the body, which many times doth by the means of ſleep (whoſe nature is to reinforce, and ſtrengthen the faculty and virtue of concoction) begin, according to the theorems of phyſic, to declare itſelf, and moves to the outward ſuperficies. At this ſad ſtirring is the ſleeper's reſt and eaſe diſturbed and broken, whereof the firſt feeling and ſtinging ſmart admoniſheth, that he muſt patiently endure great pain and trouble, and thereunto provide ſome remedy: as when we ſay proverbially, to incenſe hornets, to move a ſtinking puddle, and to awake a ſleeping lyon; inſtead of theſe more uſual expreſſions, and of a more familiar and plain meaning, to provoke angry perſons, to make a thing the worſe by meddling with it, and to irritate a teſty choleric man when he is at quiet. On the other part, to preſage or foretel an evil, eſpecially in what concerneth the exploits of the ſoul, in matter of ſomnial divinations, is as much as to ſay, that it giveth us to underſtand, that ſome diſmal fortune or miſchance is deſtinated and prepared for us, which ſhortly will not fail to come to paſs. A clear and evident example hereof is to be found in the dream and dreadful awaking of Hecuba; as likewiſe in that of Euridice, the wife of Orpheus; neither of which was no ſooner finiſhed, ſaith Ennius, but that incontinently thereafter they awaked in a ſtart, and were affrighted horribly: thereupon theſe accidents enſued; Hecuba had her huſband Priamus, together with her children, ſlain before her eyes, and ſaw then the deſtruction of her country; and Euridice died ſpeedily thereafter, in a moſt miſerable man-

ner. Æneas, dreaming that he ſpoke to Hector a little after his deceaſe, did on a ſudden in a great ſtart awake, and was afraid: now hereupon did follow this event; Troy that ſame night was ſpoil'd, ſack'd and burnt. At another time the ſame Æneas, dreaming that he ſaw his familiar geniuſes and penates, in a ghaſtly fright and aſtoniſhment awaked; of which terror and amazement the iſſue was, that the very next day ſubſequent, by a moſt horrible tempeſt on the ſea, he was like to have periſhed, and been caſt away. [Moreover (8), Turnus being prompted, inſtigated, and ſtirred up, by the fantaſtic viſion of an infernal fury, to enter into a bloody war againſt Æneas, awaked in a ſtart, much troubled and diſquieted in ſpirit; in ſequel whereof, after many notable and famous routs, defeats and diſcomfitures in open field, he came at laſt to be killed in a ſingle combat, by the ſaid Æneas. A thouſand other inſtances I could afford, if it were needful, of this matter.] Whilſt I relate theſe ſtories of Æneas, remark the ſaying of Fabius Pictor, who faithfully averred, that nothing had at any time befallen unto, was done, or enterprized by him, whereof he previouſly had not notice, and before-hand foreſeen it to the full, by ſure predictions, altogether founded on the oracles of ſomnial divination. To this there is no want of pregnant reaſons, no more than of examples: for if repoſe and reſt in ſleeping be a ſpecial gift and favour of the gods, as is maintained by the philoſophers, and by the poet atteſted (9) in theſe lines:

Then ſleep, that heavenly gift, came to refreſh,
Of human labourers, the wearied fleſh.

(8) Moreover Turnus] What's between theſe marks [ ] is not in m. du Chat's Rabelais.

(9) Atteſted] Virg. Æneid. II.
Tempus erat quo prima quies, &c.

Such

Such a gift of benefit can never finiſh or terminate in wrath and indignation, without portending ſome unlucky fate, and moſt diſaſtrous fortune to enſue: otherways it were a moleſtation, and not an eaſe; a ſcourge, and not a gift, at leaſt proceeding from the gods above, but from the infernal devils our enemies, according to the common vulgar ſaying: ἐχθρῶν ἀδωρα δῶρα.

Suppoſe the lord, father, or maſter of a family, ſitting at a very ſumptuous dinner, furniſhed with all manner of good cheer, and having at his entry to the table his appetite ſharp ſet upon his victuals, whereof there was great plenty, ſhould be ſeen riſe in a ſtart, and on a ſudden fling out of his chair, abandoning his meat, frighted, appalled, and in a horrid terrour; who ſhould not know the cauſe hereof would wonder, and be aſtoniſhed exceedingly: But what? he heard his male ſervants cry, Fire, fire, fire, fire; his ſerving maids and women yell, Stop thief, ſtop thief: and all his children ſhout as loud as ever they could, Murther, murther, murther. Then was it not high time for him to leave his banqueting, for application of a remedy in haſte, and to give ſpeedy order for ſuccouring of his diſtreſſed houſhould? Truly, I remember, that the Cabaliſts and Maſſorets, interpreters of the ſacred ſcriptures, in treating how with verity one may judge of angelical apparitions (becauſe oftentimes the angel of Satan is diſguiſed and transfigured into an angel of light) ſaid, that the difference of theſe two mainly did conſiſt in this: the favourable and comforting angel uſeth in his appearing unto man at firſt to terrify and hugely affright him; but in the end he bringeth conſolation, leaveth the perſon who hath ſeen him, joyful, well pleaſed, fully content, and ſatisfied: on the other ſide, the angel of perdition, that wicked, deviliſh, and malignant ſpirit, at his appearance unto any perſon, in the beginning chear-

eth up the heart of his beholder; but at laſt forſakes him, and leaves him troubled, angry, and perplexed.

CHAP. XV.

Panurge's excuſe and expoſition of the monaſtic myſtery concerning powder'd beef.

THE lord ſave thoſe who ſee, and do not hear, quoth Panurge. I ſee you well enough, but know not what it is that you have ſaid: the hunger-ſtarv'd belly wanteth ears: for lack of victuals, before God, I roar, bray, yell and fume as in a furious madneſs. I have performed too hard a taſk to day, an extraordinary work indeed: he ſhall be craftier, and do far greater wonders than ever did mr. Muſh, who ſhall be able any more this year to bring me on the ſtage of preparation for a dreaming verdict. Fie! not to ſup at all, that is the devil. Pox take that faſhion. Come friar John, let us go break our faſt: for if I hit on ſuch a round refection in the morning, as will ſerve thoroughly to fill the mill-hopper and hogſhide of my ſtomach, and furniſh it with meat and drink ſufficient; then at a pinch, as in the caſe of ſome extreme neceſſity which preſſeth, I could make a ſhift that day to forbear dining. But not to ſup; a plague rot that baſe cuſtom, which is an error offenſive to nature. [That (1) lady made the day for exerciſe, to travel, work, wait on and labour in each his negotiation and employment; and that we may with the more

(1) That lady, &c.] Nothing of what's between theſe marks [ ] is in m. du Chat's edition.

fervency

fervency and ardour profecute our buſineſs, ſhe ſets before us a clear burning candle, to wit, the ſun's reſplendency; and at night, when ſhe begins to take the light from us, ſhe thereby tacitly implies no leſs, than if ſhe would have ſpoken thus unto us: My lads and laſſes, all of you are good and honeſt folks, you have wrought well to day, toil'd and turmoiled enough; the night approacheth, therefore caſt off theſe moiling cares of yours, deſiſt from all your ſwinging painful labours, and ſet your minds how to refreſh your bodies in the renewing of their vigour with good bread, choice wine, and ſtore of wholſome meats: then may you take ſome ſport and recreation, and after that lie down and reſt yourſelves, that you may ſtrongly, nimbly, luſtily, and with the more alacrity to morrow attend on your affairs as formerly.

Falconers in like manner, when they have fed their hawks, will not ſuffer them to fly on a full gorge, but let them on a pearch abide a little, that they may rouſe, bait, tour and ſoar the better. That good pope, who was the firſt inſtituter of faſting, underſtood this well enough: for he ordained that our faſt ſhould reach but to the hour of noon; all the remainder of that day was at our diſpoſure, freely to eat and feed at any time thereof. In antient times there were but few that dined, as you would ſay, ſome church-men, monks and canons: for they have little other occupation; each day is a feſtival unto them; who diligently heed the clauſtral proverb, de miſſa ad menſam. They do not uſe to linger and defer their ſitting down and placing of themſelves at table, only ſo long as they have a mind in waiting for the coming of the abbot: ſo they fell to without ceremony, terms or conditions; and every body ſupped, unleſs it were ſome vain, conceited, dreaming dotard. Hence was a ſupper call'd cœna, which ſheweth that it is common to all

ſorts of people. Thou knoweſt it well, friar John. Come let us go, my dear friend, in the name of all the devils of the infernal regions, let us go: the gnawings of my ſtomach, in this rage of hunger, are ſo tearing, that they make it bark like a maſtiff. Let us throw ſome bread and beef into his throat to pacify him, as once the Sybyl did to Cerberus.] Thou likeſt beſt monaſtical breweſs, the prime, the flower of the pot. I am for the ſolid, principal verb that comes after: the good brown loaf, always accompanied with a round ſlice of the nine-lecture-pounded labourer. I know thy meaning, anſwered friar John; this metaphor is extracted out of the Clauſtral kettle: the labourer is the ox, that hath wrought and done the labour; after the faſhion of nine lectures, that is to ſay, moſt exquiſitely well and thoroughly boil'd. Theſe holy religious fathers, by a certain cabaliſtic inſtitution of the antients, not written, but carefully by tradition conveyed from hand to hand, riſing betimes to go to morning prayers, were wont to flouriſh that their matutinal devotion with ſome certain notable preambles before their entry into the church, viz. They dunged in the dungeries, piſſed in the piſſeries, ſpit in the ſpiteries, melodiouſly coughed in the cougheries, and doted in their doteries, that to the divine ſervice they might not bring any thing that was unclean or foul.

Theſe things thus done, they very zealouſly made their repair to the holy chappel: (for ſo was, in their canting language, termed the convent kitchen): where they, with no ſmall earneſtneſs, had care that the beef pot ſhould be put on the crook, for the breakfaſt of the religious brothers of our lord and ſaviour; and the fire they would kindle under the pot themſelves. Now the matins, conſiſting of nine leſſons, were ſo incumbent on them, that they muſt have riſen the ſooner for the more expedite diſpatching of them all. The earlier that they roſe the

the ſharper was their appetite, and the barkings of their ſtomachs, and the gnawings increaſed in the like proportion; and conſequently made theſe godly men thrice more a hungered and a thirſt, than when their matins were hem'd over only with three leſſons.

The more betimes they roſe, by the ſaid cabal, the ſooner was the beef pot put on; the longer that the beef was on the fire, the better it was boiled; the more it boiled, it was the tenderer; the tenderer that it was, the leſs it troubled the teeth, delighted more the palate, leſs charged (2) the ſtomach, and nouriſhed our good religious men the more ſubſtantially: which is the only end and prime intention of the firſt founders, as appears by this, that they eat not to live, but live to eat, and in this world have nothing but their life. Let us go Panurge.

Now have I underſtood thee, quoth Panurge, my pluſhcod friar, my caballine and clauſtral ballock. I freely quit the coſts, intereſt and charges, ſeeing you have ſo egregiouſly commented upon the moſt eſpecial chapter of the culinary and monaſtic cabal. Come along my Carpalim, and you friar John, my inſeparable friend. Good morrow to you all, my good lords; I have dreamed enough to drink. Let us go. Panurge had no ſooner done ſpeaking, than Epiſtemon with a loud voice ſaid theſe words: It is a very ordinary and common thing amongſt men to conceive, foreſee, know and preſage the misfortune, bad luck, or diſaſter of another; but to have the underſtanding, providence, knowledge and prediction

(2) Leſs charged the ſtomach] In Francis the firſt's time powder'd beef was much in vogue, even at gentlemens tables: but much more in the convents, where, that it might digeſt the better with people that led an unactive life, they boil'd it almoſt to rags.

of a man's own miſhap, is very ſcarce and rare to be found any where. This is exceeding judiciouſly and prudently deciphered by Æſop in his apologues, who there affirmeth, that every man in the world carrieth about his neck a wallet, in the fore-bag whereof are contained the faults and miſchances of others, always expoſed to his view and knowledge; and in the other ſcrip thereof, which hangs behind, are kept the bearer's proper tranſgreſſions, and inauſpicious adventures, at no time ſeen by him, nor thought upon, unleſs he be a perſon that hath a favourable aſpect from the heavens.

CHAP. XVI.

How Pantagruel adviſed Panurge to conſult with the ſybil of Panzouſt.

A Little while thereafter, Pantagruel ſent for Panurge, and ſaid to him; The affection which I bear you being now inveterate, and ſettled in my mind by a long continuance of time, prompteth me to the ſerious conſideration of your welfare and profit; in order whereto remark what I have thought thereon: it hath been told me that at Panzouſt (1), near Crouly, dwelleth a very famous ſybil, who is endowed with the ſkill of foretelling all things to come. Take Epiſtemon in your company, repair towards her, and ſee what ſhe will ſay unto you. She is poſſibly, quoth Epiſtemon, ſome Canidia (2), Sagana or Pythoniſſa, either whereof with us is vul-

(1) Panzouſt] A pariſh in the precinct of Poitiers.

(2) Canidia, &c.] Famous ſorcereſſes, mentioned by Horace.

garly

garly called a witch: I being the more eaſily induced to give credit to the truth of this character of her, that the place of her abode is vilely ſtained with the abominable repute of abounding more with ſorcerers and witches than ever did the plains of Theſſaly (3). I ſhould not, to my thinking, go thither willingly; for that it ſeems to me a thing unwarrantable, and altogether forbidden in the law of Moſes. We are not Jews, quoth Pantagruel; nor is it a matter judicially confeſs'd by her, nor authentically proved by others that ſhe is a witch. Let us for the preſent ſuſpend our judgment, and defer, 'till after you return from thence, the ſifting and garbeling of thoſe niceties. How know we but that ſhe may be an eleventh ſybil, or a ſecond Caſſandra? But altho' ſhe were neither, and ſhe did not merit the name or title of any of theſe renowned propheteſſes; what hazard, in the name of God, do you run, by offering to talk and confer with her of the inſtant perplexity and perturbation of your thoughts? ſeeing eſpecially (and which is moſt of all) ſhe is, in the eſtimation of thoſe that are acquainted with her, held to know more, and to be of a deeper reach of underſtanding, than is either cuſtomary to the country wherein ſhe liveth, or to the ſex whereof ſhe is. What hindrance, hurt, or harm doth the laudable deſire of knowledge bring to any man, were it from a ſot, a pot, a fool, a ſtool, a winter-mittain, a truckle for a pully, the lid of a goldſmith's crucible, an oil-bottle, or old ſlipper? You may (4) remember to have read, or heard at leaſt, that Alexander the Great, immediately after his having obtained a glorious victory over the king Darius at Abela, refuſed,

(3) Theſſaly] See Eraſmus's adages, at the word Theſſala muſier.

(4) You may remember] See Lucian's ridiculous orator,

in

in the preſence of the ſplendid and illuſtrious courtiers that were about him, to give audience to a certain poor deſpicable fellow, who, through the ſollicitations and mediation of ſome of his royal attendants, was admitted humbly to beg that grace and favour of him: but ſore did he repent, altho' in vain, a thouſand and ten thouſand times thereafter, the ſurly ſtate which he then took upon him to the denial of ſo juſt a ſuit, the grant whereof would have been worth unto him the value of a brace of potent cities. He was indeed victorious in Perſia, but withal ſo far diſtant from Macedonia, his hereditary kingdom, that the joy of the one did not expel the grief, which through occaſion of the other he had inwardly conceived: for not being able with all his power to find or invent a convenient mean and expedient, how to get or come by the certainty of any news from thence; both by reaſon of the huge remoteneſs of the places from one to another; as alſo, becauſe of the impeditive interpoſition of many great rivers, the interjacent obſtacle of divers wild deſerts, and obſtructive interjection of ſundry almoſt inacceſſible mountains: whilſt he was in this ſad quandary and ſollicitous penſiveneſs, which, you may ſuppoſe, could not be of a ſmall vexation to him; conſidering that it was a matter of no great difficulty to run over his whole native ſoil, poſſeſs his country, ſeize on his kingdom, inſtall a new king on the throne, and plant thereon foreign colonies, long before he could come to have any advertiſement of it: for obviating the jeopardy of ſo dreadful inconveniency, and putting a fit remedy thereto, a certain Sydonian merchant of a low ſtature, but high fancy, very poor in ſhew, and to outward appearance of little or no account, having preſented himſelf before him, went about to affirm and declare, that he had excogitated and hit upon a ready mean and way, by the which thoſe of his territories

at

at home ſhould come to the certain notice of his Indian victories, and himſelf be perfectly informed of the ſtate and condition of Ægypt and Macedonia, within leſs than five days. Whereupon the ſaid Alexander, plunged into a ſullen animadvertency of mind, thro' his raſh opinion of the improbability of performing a ſo ſtrange and impoſſible-like undertaking, diſmiſſed the merchant without giving ear to what he had to ſay, and vilify'd him. What could it have coſt him to hearken unto what the honeſt man had invented and contrived for his good? what detriment, annoyance, damage or loſs, could he have undergone to liſten to the diſcovery of that ſecret, which the good man would have moſt willingly revealed unto him? Nature, I am perſuaded, did not without a cauſe frame our ears open, putting thereto no gate at all, nor ſhutting them up with any manner of incloſures, as ſhe hath done unto the tongue, the eyes, and other ſuch out-jetting parts of the body. The cauſe, as I imagine, is, to the end, that every day and every night, and that continually, we may be ready to hear, and by a perpetual hearing apt to learn: for of all the ſenſes, it is the fitteſt for the reception of the knowledge of arts, ſciences and diſciplines; and it may be, that man was an angel, (that is to ſay, a meſſenger ſent from God) as Raphael was to Toby. Too ſuddenly did he contemn, deſpiſe and miſregard him; but too long thereafter, by an untimely and too late repentance, did he do penance for it. You ſay very well, anſwered Epiſtemon: yet ſhall you never for all that induce me to believe, that it can tend any way to the advantage or commodity of a man, to take advice and counſel of a woman, namely, of ſuch a woman, and the woman of ſuch a country. Truly I have found, quoth Panurge, a great deal of good in the counſel of women, chiefly in that of the old wives amongſt them; who for every time I conſult with

with them, I readily get a ſtool or two extraordinary, to the great ſolace of my bumb-gut paſſage. They are as ſloth-hounds in the infallibility of their ſcent, and in their ſayings no leſs ſententious than the rubrics of the law. Therefore, in my conceit, it is not an improper kind of ſpeech to call them ſage or wiſe women. In confirmation of which opinion of mine, the cuſtomary ſtyle of my language alloweth them the denomination of preſage women. The epithet of ſage is due unto them, becauſe they are ſurpaſſing dextrous in the knowledge of moſt things. And I give them the title of preſage, for that they divinely foreſee, and certainly foretel future contingencies, and events of things to come. Sometimes I call them not maunettes (5), but monettes, from their wholeſome monitions like the Roman Juno. Whether it be ſo, aſk Pythagoras, Socrates, Empedocles, and our maſter (6) Ortuinus. I furthermore praiſe and commend above the ſkies, the ancient memorable inſtitution of the priſtine Germans, who ordained the reſponſes and documents of old women to be highly extolled, moſt cordially reverenced, prized at a rate in nothing inferior to the weight, teſt and ſtandard of the ſanctuary: and as they were reſpectfully prudent in receiving of theſe

(5) Maunettes] Sluts. Malè nitidae.

(6) Maſter Ortuinus] The ſame to whom the famous epiſtolæ obſcurorum virorum are addreſs'd. In one of them, a certain perſon, called Conrad Strildriot, tells Ortuinus, that by not ſticking to ſome old woman, as he did, the ſaid doctor had given offence to, and ſcandaliz'd the whole city of Cologne, in getting Henry Quantel the bookſeller's maid with child. Perhaps Rabelais here would give us to underſtand that Ortuinus, grown wiſer and more cautious by the noiſe this affair had made, e'en followed his old nurſe's counſel, who was continually preaching to him to have to do with no other women but herſelf.

ſound

Hen: Roberts Feat.

Panurge consults the Sybill a

B.3.C.16.p.11

bill about his Marriage —

ſound advices, ſo by honouring and following them did they prove no leſs fortunate in the happy ſucceſs of all their endeavours. Witneſs the old wife Aurinia (7), and the good mother Vellede, in the days of Veſpaſian. You need not any way doubt, but that feminine old age is always fructifying in qualities ſublime: I would have ſaid ſybilline. Let us go, by the help; let us go, by the virtue of God; let us go. Farewell, friar John; I recommend the care of my cod-piece to you. Well, quoth Epiſtemon, I will follow you, with this proteſtation nevertheleſs, that if I happen to get a ſure information, or otherways find, that ſhe doth uſe any kind of charm or enchantment in her reſponces, it may not be imputed to me for a blame to leave you at the gate of her houſe, without accompanying you any further in.

CHAP. XVII.

How Panurge ſpoke to the ſybil of Panzouſt.

THEIR voyage was ſix days journeying. On the ſeventh was ſhewn unto them the houſe of the vaticinatreſs, ſtanding on the knap or top of a hill, under a large and ſpacious walnut-tree. Without great difficulty they entered into that ſtraw-thatched cottage, ſcurvily built, naughtily moveabled, and all beſmoaked. It matters not, quoth Epiſtemon: Heraclitus, the grand Scotiſt, and tenebrous darkſome philoſopher, was nothing aſtoniſhed at his introit into ſuch a coarſe and paultry habitation; for he

(7) Aurinia] Tacitus mentions both theſe in his De moribus Germanorum.

did

did uſually ſhew forth unto his ſectators and diſciples, that the gods made as cheerfully their reſidence in theſe mean homely manſions, as in ſumptuous, magnific palaces, repleniſhed with all manner of delight, pomp, and pleaſure. [I withal (1) do really believe, that the dwelling place of the ſo famous and renowned Hecate, was juſt ſuch another petty cell as this is, when ſhe made a feaſt therein to the valiant Theſeus.] And that of no better ſtructure was the cott or cabin of Hyreus, or Oenopion, wherein Jupiter, Neptune, and Mercury were not aſhamed, all three together, to harbour and ſojourn a whole night, and there to take a full and hearty repaſt: for the payment of the ſhot they thankfully piſs'd Orion.

They found the old woman ſitting in a corner of her chimney. Upon which, ſays Epiſtemon, She is indeed a true ſybil, and the lively pourtrait of one repreſented by the (2) τῇ καμινοῖ of Homer. The old hag was in a pitiful bad plight and condition, in matter of the outward ſtate and complexion of her body, the ragged and tatter'd equipage of her perſon, in the point of accoutrement, and beggarly

(1) I withal, &c.] This period is not in m. du Chat's edition of Rabelais.

(2) Τῇ καμινοῖ] It ſhou'd be Γρηῒ (not Τῇ) Καμινοῖ. Moſt of the modern editors of Rabelais (from whence ſir T. U. made his tranſlation) by miſtake took Γρηῒ, the dative of Γρηῦς, an old woman, for the pronoun Τῇ, and ſo likewiſe did the Dutch ſcholiaſt. The words are Homer's in his odyſſ. l. xviii. ver. 27. Γρηῒ Καμινοῖ ἴσον, or vetulæ fuliginoſæ ſimilis; a compariſon made by that ſcurrilous ſcrub Irus, who being deceived by the piteous mien and dreſs of Ulyſſes, likens that great man to an old woman, who not having once quitted her fire-ſide during the whole winter, had been all that time a ſmoak-drying herſelf in the chimney corner.

poor

poor proviſion of fare for her diet and entertainment: for ſhe was ill apparelled, worſe nouriſhed, toothleſs, blear-eyed, crook-ſhoulder'd, ſnotty, her noſe ſtill dropping, and herſelf ſtill drooping, faint, and pithleſs: whilſt in this wofully wretched caſe ſhe was making ready, for her dinner, porridge of wrinkled green colworts, with a ſwerd of yellow bacon, mixed with a twice before cooked ſort of watriſh, unſavoury (3) poor broth, extracted out of bare and hollow bones. Epiſtemon ſaid, By the croſs of a groat, we are to blame, nor ſhall we get from her any reſponſe at all: for we have not brought along with us the branch of gold. I have, quoth Panurge, provided pretty well for that; for here I have it within my bag, in the ſubſtance of a gold ring, accompanied with ſome fair pieces of ſmall money. No ſooner were theſe words ſpoken, when Panurge coming up towards her, after the ceremonial performance of (4) a profound and humble ſalutation, preſented her with ſix neats-tongues dried in the ſmoke, a great butter-pot full of (5) freſh cheeſe,

(3) Poor broth, &c.] Savorados: a Limoſin word, ſays Cotgrave, for this ſame bone-broth; not very ſavory I reckon, for all it's name: but it is ſpoken, I ſuppoſe, by way of abuſe, (catachreſtically); as the Latins ſometimes call a ſwimming-place (natatoria) by the name of a fiſh-pond (piſcini), when there's not a fiſh in it.

(4) Profound ſalutation] This way of ſaluting is according to the rules, as Verville, in his le moïen de parvenir, aſſerts. His words are, 'When the gentleman 'was going to make a very low bow to the lady, Pray, 'ſir, ſaid ſhe, forbear your compliments: none of your 'hat; I beſeech you be covered, ſir. Pray, madam, 'ſays he, forbear courteſying: none of your buttocks; 'I beſeech you, ſtand upright, madam.' Thus the men ſalute with their hat, and the women with their breech.

(5) Freſh cheeſe] Coſcotons in the original, which tho'

cheese, a boracho furnished with good beverage, and a ram's cod stored with single pence newly coined. At last he, with a low bow, put on her medical finger a pretty handsome golden ring, whereinto was right artificially inchased a precious toadstone of Beausse. This done, in a few words, and very succinctly did he set open, and expose unto her the motive reason of his coming; most civilly and courteously entreating her, that she might be pleased to vouchsafe to give him an ample and plenary intelligence, concerning the future good luck of his intended marriage.

The old trot for a while remained silent, pensive, and girning like a dog: then, after she had set her withered breech upon the bottom of a bushel, she took into her hands three old spindles, which when she had turned and whirled betwixt her fingers very diversly, and after several fashions, she pryed narrowly into, by the tryal of their points: the sharpest whereof she retained in her hand, and threw the other two under a stone trough. After this she took a pair of yarn windles or reels, which she nine times unintermittedly veered and frisked about; then at the ninth revolution or turn, without touching them any more, maturely perpending the manner of their motion, she very demurely waited on their repose and cessation from any further stirring. In sequel whereof she pulled off one of her wooden pattens, put her apron over her head, as a priest use to do his amice, when he is going to sing mass, and with

tho' Cotgrave calls fresh cheese, and likewise curds, is quite another sort of belly-timber, according to the sieur Mouette's description of it, in the account he gives of his captivity at Fez and Morocco. It is an African olla podrida, and promises to be a very good dish. The natives call it cuscusu. If the reader has no mind to go and eat it on the spot, he may see a receipt how to make it here, in du Chat's notes on l. i. c. xxvii. of Rabelais.

a kind

a kind of antick, gaudy, (6) party-colour'd ſtring, knit it under her neck. Being thus covered and muffled, ſhe whiffed off a luſty good draught out of the boracho, took three ſeveral pence forth of the ram-cod fob, put them into ſo many walnut ſhells, which ſhe ſet down upon the bottom of a feather pot; and then, after ſhe had given them three whiſks of a broom-beſom a-thwart the chimney, caſting into the fire half a bavin of long heather, or furz, together with a branch of dry laurel, ſhe obſerved, with a very huſh and coy ſilence, in what form they did burn, and ſaw, that although they were in a flame, they made no kind of noiſe, or crackling din. Hereupon ſhe gave a moſt hideous horribly dreadful ſhout, muttering betwixt her teeth ſome few barbarous words, of a ſtrange termination.

This ſo terrified Panurge, that he forthwith ſaid to Epiſtemon, The devil mince me into a gallymafry, if I do not tremble for fear. [(7) I do not think but that I am now enchanted; for ſhe uttereth not her voice in the terms of any chriſtian language. O look, I pray you, how ſhe ſeemeth unto me to be by three full ſpans higher than ſhe was, when ſhe began to hood herſelf with her apron. What meaneth this reſtleſs wagging of her ſlouchy chaps? What can be the ſignification of the uneven ſhrugging of her hulchy ſhoulders? To what end doth ſhe quaver with her lips, like a monkey in the diſmembring of a lobſter?] My ears through horrour glow; ah! how they tingle. I think I hear the ſhreaking of Proſerpina; the devils are breaking looſe to be all here. O the foul, ugly, and

(6) Party-colour'd ſtring] The equipage of the old heathen ſorcereſſes. See Lucian's falſe prophet.

(7) I do not, &c.] What's between [ ] crotchets is not in du Chat's edition.

deformed

deformed beaſts! Let us run away! By the hook of God, I am like to die for fear! I do not love the devils; they vex me, and are unpleaſant fellows. Now let us fly, and betake us to our heels. Farewel gammer; thanks and grammercy for your goods. I will not marry; no, believe me, I will not; I fairly quit my intereſt therein, and totally abandon and pronounce it, from this time forward, even as much as at preſent. With this, as he endeavoured to make an eſcape out of the room, the old crone did anticipate his flight, and make him ſtop. The way how ſhe prevented him was this: whilſt in her hand ſhe held the ſpindle, ſhe hurry'd out to a back-yard cloſe by her lodge, where, after ſhe had peeled off the bark of an old ſycamore, three ſeveral times, ſhe very ſummarily, upon eight leaves which dropt from thence, wrote with the ſpindle-point ſome curt and briefly couched verſes, which ſhe threw into the air; then ſaid unto them, Search after them if you will: find them if you can; the fatal deſtinies of your marriage are written in them.

No ſooner had ſhe done thus ſpeaking, when ſhe did withdraw herſelf unto her lurking hole, where, on the upper ſeat of the porch, ſhe tucked up her gown, her coats and ſmock, as high as her armpits, and gave them a full inſpection of the nockandroe (8): which being perceived by Panurge, he ſaid to Epiſtemon, Gods bobkins, I ſee the (9) ſybyl's hole, where many have periſhed: let's fly this hole. She ſuddenly then bolted the gate behind her, and was never ſince ſeen any more. They jointly

(8) The nockandroe] Le cul, &c. i. e. The devils arſe in the peak and the peak beyond.

(9) The ſybil's hole] Virgil, Æneid, l. 6.

. . . . . horrendæque procul ſecreta ſibyllæ
Antrum immane petit.

ran

ran in haſte after the fallen and diſperſed leaves, and gathered them up at laſt; though not without great labour and toil, for the wind had ſcattered them amongſt the thorn-buſhes of the valley. When they had ranged them each after other in their due places, they found out their ſentence, as it is metrified in this octaſtic.

(10) Thy fame upheld,
Even ſo, ſo:
And ſhe with child
Of thee: no.
Thy good end
Suck ſhe ſhall,
And flay thee, friend,
But not all.

CHAP. XVIII.

How Pantagruel and Panurge did diverſly expound the verſes of the ſybil of Panzouſt.

THE leaves being thus collected, and orderly diſpoſed, Epiſtemon and Panurge returned to

(10) Thy fame upheld,
Even ſo, ſo;
} Theſe two Lilliputian lines are wrong in the Engliſh, and ſhould run thus, as the reader will ſee preſently:
Thy fame will be ſhell'd,
By her, I trow, &c.

T'eſgouſſera
De renom.
Engroiſſerà,
De toy: non.
Te ſucera
Le bon bout.
T'eſcorchera,
Mais non tout.
} Theſe are the 8 verſes, which muſt be read in this order. They were traced on ſo many ſycamore leaves.

Pantagruel's

Pantagruel's court, partly well pleaſed, and other part diſcontented: glad for their being come back, and vexed for the trouble they had ſuſtained by the way, which they found to be craggy, rugged, ſtony, rough, and ill adjuſted. They made an ample and full relation of their voyage unto Pantagruel; as likewiſe of the eſtate and condition of the ſybil. Then having preſented to him the leaves of the ſycamore, they ſhew him the ſhort and twattle verſes that were written in them. Pantagruel, having read and conſidered the whole ſum and ſubſtance of the matter, fetch'd from his heart a deep and heavy ſigh, then ſaid to Panurge: You are now, forſooth, in a good taking, and have brought your hogs to a fine market: the propheſy of the ſybil doth explain, and lay out before us, the very ſame predictions which have been denotated, foretold, and preſaged to us by the decree of the Virgilian lots, and the verdict of your own proper dreams; to wit, that you ſhall be very much diſgraced, ſhamed, and diſcredited by your wife: for that ſhe will make you a cuckold in proſtituting herſelf to others, being big with child by another than you; will ſteal from you a great deal of your goods, and will beat you, ſcratch, and bruiſe you, even to plucking the ſkin in part from off you; will leave the print of her blows in ſome member of your body. You underſtand as much, anſwered Panurge, in the veritable interpretation, and expounding of recent propheſiies, (1) as a ſow in the matter

(1) As a ſow in the matter of ſpicery] A proof that ſwine are dainty mouth'd upon occaſion, but above all very quick ſcented, is their being made uſe of (by tying a ſtring to their leg) to find out where truffles lie in the ground, which they would preſently devour as ſoon as they have rooted them out, were they not muzzled. So that the proverb, which ſpeaks ironically of a ſow's taſte for ſpicery, is not properly to be underſtood of aromatics, but only ſugar-plums and other ſweat-meats, which they no more value than they do a pearl.

of

of ſpicery. Be not offended, ſir, I beſeech you, that I ſpeak thus boldly; for I find myſelf a little in choler, and that not without cauſe, ſeeing it is the contrary that is true: take heed, and give attentive ear unto my words. The old wife ſaid, that as the bean is not ſeen till firſt it be unhuſkt, and that it's ſwad or hull be ſhaled, and pilled from off it: ſo it is that my virtue and tranſcendent worth will never come, by the mouth of fame, to be blazed abroad proportionable to the height, extent, and meaſure of the excellency thereof, until previouſly I get a wife, and make the full half of a married couple. How many times have I heard you ſay, that the function of a magiſtrate, or office of dignity, diſcovereth the merits, parts, and endowments of the perſon ſo advanced and promoted, and what is in him? that is to ſay, we are then beſt able to judge aright of the deſervings of a man, when he is called to the management of affairs: for when before he lived in a private condition, we could have no more certain knowledge of him, than of a bean within his huſk. And thus ſtands the firſt article explained: otherwiſe could you imagine, that the good fame, repute, and eſtimation of an honeſt man, ſhould depend upon the tail of a whore?

Now to the meaning of the ſecond article. My wife will be with child, (here lies the prime felicity of marriage) but not of me. Copſody, that I do believe indeed: it will be of a pretty little infant: O how heartily I ſhall love it! I do already dote upon it; for it will be my dainty feedle-darling, my genteel dilli-minion. From thenceforth no vexation, care, or grief, ſhall take ſuch deep impreſſion in my heart, how hugely great or vehement ſoever it otherways appear; but that it ſhall evaniſh forthwith, at the ſight of that my future babe, and at the hearing of the chat and prating of its childiſh gibberidge: and bleſſed be the old wife. By my truly I have a mind

to ſettle ſome good revenue or penſion upon her, out of the readieſt increaſe of the lands of my Salmigondinois; not an inconſtant and uncertain rent-ſeek, like that of witleſs, giddy-headed batchelors, but ſure and fixed, of the nature of the well-payed incomes of regenting doctors.

If this interpretation doth not pleaſe you, think you my wife will bear me in her womb? conceive with me? be of me delivered, as women uſe in childbed to bring forth their young ones? ſo as that it may be ſaid, Panurge is a ſecond Bacchus; he hath been twice born; he is re-born, as was Proteus, one time of Thetis, and, ſecondly, of (2) the mother of the philoſopher Apollonius: as were the (3) two Palici near the flood Simæthos, in Sicily. His wife was big of child with him. In him is renewed and begun again the (4) palintocy of the Megarians, and the palingeneſie of Democritus. Fie upon ſuch errors! to hear ſtuff of that nature rends mine ears.

The words of the third article are: She will ſuck me at my beſt end. Why not? that pleaſeth me right well. You know the thing, I need not tell you, that it is my intercrural pudding with one end. I ſwear and promiſe, that in what I can, I will preſerve it ſappy, full of juice, and as well victualled for her uſe as may be: ſhe ſhall not ſuck me, I be-

(2) The mother, &c.] See Philoſtratus, l. i. c. iii, of Apollonius's life.

(3) The two Palici] The two Palici or Paliſci: two brethren, the ſons of Jupiter and of the nymph Thalia or Ætna, who for fear of Juno, deſired the earth to open and hide her: ſo it did, and there ſhe was ten months, and then it let her out again, and ſhe brought forth her children; whence they were call'd Palici, ἀπὸ τῦ πάλιν ἰκέσθαι. Camb. dict. Macrob. ſaturn. l. v. c. xxix.

(4) The palintocy] See Plutarch in his queſtions about Greek affairs.

lieve,

lieve, in vain, nor be deſtitute of her allowance; there ſhall her juſtum, both in peck and lippy, be furniſhed to the full eternally. You expound this paſſage allegorically, and interpret it to theft and larceny. I love the expoſition, and the allegory pleaſeth me; but not according to the ſenſe whereto you ſtretch it. It may be that the ſincerity of the affection, which you bear me, moveth you to harbour in your breaſt thoſe refractory thoughts concerning me, with a ſuſpicion of my adverſity to come. We have this ſaying from the learned, That a marvelouſly fearful thing is love, and that true love is never without fear. But, ſir, according to my judgment, you do underſtand both of and by yourſelf, that here ſtealth ſignifieth nothing elſe, no more than in a thouſand other places of Greek and Latin, old and modern writings, but the ſweet fruits of amorous dalliance, which Venus liketh beſt when reap'd in ſecret, and cull'd by fervent lovers filchingly.

Why ſo? I prithee tell. Becauſe when the feat of the looſe-coat ſkirmiſh happeneth to be done underhand and privily, between two doors, athwart the ſteps of a pair of ſtairs, lurkingly, and in covert, behind a ſuit of hangings, or cloſe hid and truſſed upon an unbound faggot, it is more pleaſing to the Cyprian goddeſs, (and to me alſo, I ſpeak this without prejudice to any better, or more ſound opinion) than to perform that culbuſting art, after the Cynic manner, in the view of the clear ſun-ſhine; or in a rich tent, under a precious ſtately canopy, within a glorious and ſublime pavilion; or yet on a ſoft couch, betwixt rich curtains of cloth of gold, without affrightment, at long intermediate reſpites, enjoying of pleaſures and delights a belly-full, all at great eaſe, with a huge fly-flap fan of crimſon ſattin, and a bunch of feathers of ſome Eaſt-India oſtrich, ſerving to give chace unto the flies all round about: whilſt, in the interim, the

ſemale picks her teeth with a ſtiff ſtraw, pick'd even then from out of the bottom of the bed ſhe lies on.

If you be not content with this my expoſition, are you of the mind that my wife will ſuck and ſup me up, as people uſe to gulp and ſwallow oyſters out of the ſhell? or as the Cilician women, according to the teſtimony of (5) Dioſcorides, were wont to do the grain of Alkermes? Aſſuredly that is an error. Who ſeizeth on it, doth neither gulch up, nor ſwill down: but takes away what hath been packed up, catcheth, ſnatcheth, and plies the play of hey-paſs, repaſs.

The fourth article doth imply, that my wife will flay me, but not at all. O the fine word! You interpret this to beating ſtrokes and blows. Speak wiſely: will you eat a pudding? Sir, I beſeech you to raiſe up your ſpirits above the low-ſized pitch of earthly thoughts, unto that height of ſublime contemplation, which reacheth to the apprehenſion of the myſteries and wonders of dame nature. And here be pleaſed to condemn yourſelf, by a renouncing of thoſe errors which you have committed very groſly, and ſomewhat perverſely, in expounding the prophetic ſayings of the holy ſybil. Yet put the caſe (albeit I yield not to it) that, by the inſtigation of the devil, my wife ſhould go about to wrong me, make me a cuckold downwards to the very breech, diſgrace me otherways, ſteal my goods from me; yea, and lay violently her hands upon me: ſhe nevertheleſs ſhould fail of her attempts, and not attain to the propoſed end of her unreaſonable undertakings. The reaſon which induceth me hereto, is grounded totally on this laſt point, which is extracted from the profoundeſt privacies of a monaſtic pantheology. The good friar Arthur Wagtail told me once, upon a monday morning, as we were (if I

(5) Dioſcorides] L. iv. c. lxiii.

have

have not forgot) eating a buſhel of trotter-pies; and I remember well it rained hard: God give him the good-morrow. The women at the beginning of the world, or a little after, conſpired to flay the men quick, becauſe they found the ſpirit of mankind inclined to domineer it, and bear rule over them upon the face of the whole earth. In purſuit of this their reſolution, they promiſed, ſwore, and covenanted amongſt themſelves by the pure faith they owe to the nocturnal ſanct Rogero. But O the vain enterpriſes of women! O the great fragility of that ſex feminine! They did begin to flay the man, or (6) pill him, (as ſays Catullus) at that member, which of all the body they loved beſt; to wit, the nervous and cavernous cane; and that above five thouſand years ago: yet have they not of that ſmall part alone flayed any more till this hour but the head. In meer deſpite whereof the Jews ſnip off that parcel of the ſkin in circumciſion, chuſing rather to be called clip-yards, and raſcals, than to be flayed by women, as are other nations. My wife, according to this female covenant, will flay it to me, if it be not ſo already. I heartily grant my conſent thereto, but will not give her leave to flay it all: nay, truly will I not, my noble king.

Yea, but, quoth Epiſtemon, you ſay nothing of her moſt dreadful cries and exclamations, when ſhe and we both ſaw the laurel-bough burn without yielding any noiſe or crakling. You know it is a very diſmal omen, and inauſpicious ſign, unlucky indice, and token formidable, bad, diſaſtrous, and moſt unhappy; as is certified by Propertius, Tibullus, the quick philoſopher Porphyrius, Euſtathius on the iliads of Homer, and by many others.

(6) Pill him] Catullus, epigr. lix, ſpeaking of his faithleſs, falſe hearted Lesbia,

Nunc in quadriviis, & angiportis,
Glubit magnanimos Remi nepotes.

Verily, verily, quoth Panurge, brave are the allegations which you bring me, and teſtimonies of two-foot calves. Theſe men were fools, as they were poets; and dotards, as they were philoſophers; full of folly, as they were of philoſophy.

CHAP. XIX.

How Pantagruel praiſeth the counſel of dumb men.

PAntagruel, when this diſcourſe was ended, held for a pretty while his peace, ſeeming to be exceeding ſad and penſive; then ſaid to Panurge, The malignant ſpirit miſleads, beguileth and ſeduceth you: I have read that in times paſt the ſureſt and moſt veritable oracles were not thoſe which either were delivered in writing, or uttered by word of mouth in ſpeaking: for many times, in their interpretation, right witty, learned, and ingenious men have been deceived thro' amphibologies, equivoques and obſcurity of words, no leſs than by the brevity of their ſentences. For which cauſe Apollo, the God of vaticination, was ſurnamed (1) Λοξίας. Thoſe which were repreſented then by ſigns and outward geſtures, were accounted the trueſt and the moſt infallible. Such was the opinion of Heraclitus: and Jupiter did himſelf in this manner give forth in Ammon frequently predictions: nor was he ſingle in this practice; for Apollo did the like amongſt the Aſſyrians. His propheſying thus unto thoſe people, moved them to paint him with a large

(1) Λοξίας] See the Saturnalia of Macrobius, l. i. c. xvii.

long

long beard, and cloaths beſeeming an old ſettled perſon, of a moſt ſedate, ſtayed, and grave behaviour; not naked, young, and beardleſs, as he was pourtrayed moſt uſually amongſt the Grecians. Let us make trial of this kind of fatidicency; and go you to take advice of ſome dumb perſon without any ſpeaking. I am content, quoth Panurge. But, ſays Pantagruel, it were requiſite that the dumb you conſult with be ſuch as have been deaf from the hour of their nativity, and conſequently dumb: for none can be ſo lively, natural, and kindly dumb, as he who never heard.

How is it, quoth Panurge, that you conceive this matter? If you apprehend it ſo, that never any ſpoke, who had not before heard the ſpeech of others, I will from that antecedent bring you to infer very logically a moſt abſurd and paradoxical concluſion. But let it paſs; I will not inſiſt on it. You do not then believe (2) what Herodotus wrote of two children, who at the ſpecial command and appointment of Pſammeticus, king of Egypt, having been kept in a petty country cottage, where they were nouriſhed and entertained in a perpetual ſilence, did at laſt, after a certain long ſpace of time, pronounce this word, bec, which in the Phrygian language ſignifieth bread. Nothing leſs, quoth Pantagruel, do I believe, than that it is a meer abuſing of our underſtandings, to give credit to the words of thoſe, who ſay that there is any ſuch thing as a natural language. All ſpeeches have had their primary origin from the arbitrary inſtitutions, accords and agreements of nations, in their reſpective condeſcendments to what ſhould be noted and betokened by them. An articulate voice (according to the dialecticians) had naturally no ſignification at all;

(2) What Herodotus wrote, &c.] In the beginning of l. ii.

for that the ſenſe and meaning thereof did totally depend upon the good will and pleaſure of the firſt deviſer and impoſer of it. I do not tell you this without a cauſe: for Bartholus, l. v. de verb. oblig. very ſeriouſly reporteth, that even in his time there was in Eugubia, one named ſir Nello de Gabrielis, who, although he by a ſad miſchance become altogether deaf, underſtood nevertheleſs every one that talked in the Italian dialect, howſoever he expreſſed himſelf; and that only by looking on his external geſtures, and caſting an attentive eye upon the divers motions of his lips and chaps. I have read, I remember alſo, in a (3) very literate and eloquent author, that Tyridates king of Armenia, in the days of Nero, made a voyage to Rome, where he was received with great honour and ſolemnity, and with all manner of pomp and magnificence: yea, to the end there might be a ſempiternal amity and correſpondence preſerved betwixt him and the Rôman ſenate, there was no remarkable thing in the whole city, which was not ſhown unto him. At his departure, the emperor beſtowed upon him many ample donations of an ineſtimable value: and beſides, the more entirely to teſtify his affection towards him, heartily intreated him to be pleaſed to make choice of any whatſoever thing in Rome was moſt agreeable to his fancy; with a promiſe juramentally confirmed, that he ſhould not be refuſed of his demand. Thereupon, after a ſuitable return of thanks for ſo gracious an offer, he required a certain jack-pudding, whom he had ſeen to act his part moſt egregiouſly upon the ſtage, and whoſe meaning (albeit he knew not what it was he had ſpoken) he underſtood perfectly enough by the ſigns and geſ-

(3) A very literate, &c.] Lucian in his dialogue of dancing. See Suetonius, Pliny and Tacitus, on this Armenian king's viſiting Nero.

ticulations

ticulations which he had made. And for this ſuit of his, in that he aſked nothing elſe, he gave this reaſon; that in ſeveral wide and ſpacious dominions, which were reduced under the ſway and authority of his ſovereign government, there were ſundry countries and nations much differing from one another in language, with whom, whether he was to ſpeak unto them, or give any anſwer to their requeſts, he was always neceſſitated to make uſe of divers ſorts of truchmen and interpreters: now with this man alone, ſufficient for ſupplying all their places, will that great inconveniency hereafter be totally removed; ſeeing he is ſuch a fine geſticulator, and in the practice of chirology an artiſt ſo compleat, expert and dextrous, that with his very fingers he doth ſpeak. Howſoever, you are to pitch upon ſuch a dumb one as is deaf by nature, and from his birth; to the end that his geſtures and ſigns may be the more naturally and truly prophetic, and not counterfeit by the intermixture of ſome adulterate luſtre and affectation. Yet whether this dumb perſon ſhall be of the male or female ſex is in your option, lieth at your diſcretion, and altogether dependeth on your election.

I would more willingly, quoth Panurge, conſult with and be adviſed by a dumb woman, were it not that I am afraid of two things. The firſt is, that the greater part of women, whatever it be that they ſee, do always repreſent unto their fancies, think and imagine, that it hath ſome relation to the fugred entring of the goodly ithyphallos, and graffing in the cleft of the overturned tree, the quick-ſet imp of the pin of copulation. Whatever ſigns, ſhews, or geſtures we ſhall make, or whatever our behaviour, carriage, or demeanour ſhall happen to be in their view and preſence, they will interpret the whole in reference to the act of androgynation, and the culbatizing exerciſe; by which means we ſhall be a-

buſively diſappointed of our deſigns, in regard that ſhe will take all our ſigns for nothing elſe but tokens and repreſentations of our deſire to entice her unto the liſts of a Cyprian combat, or catſenconny ſkirmiſh. Do you remember (4) what happened at Rome two hundred and threeſcore years after the foundation thereof? A young Roman gentleman encountring by chance, at the foot of mount Celion, with a beautiful Latin lady, named Verona, who from her very cradle upwards had always been both deaf and dumb, very civily aſked her (not without a chironomatic italianiſing of his demand, with various jectigation of his fingers, and other geſticulations, as yet cuſtomary amongſt the ſpeakers of that country) (5) what ſenators in her deſcent from the top of the hill ſhe had met with going up thither. For you are to conceive, that he knowing no more of her deafneſs than dumbneſs, was ignorant of both. She in the mean time, who neither heard nor underſtood ſo much as one word of what he had ſaid, ſtreight imagin'd, by all that ſhe could apprehend in the lovely geſture of his manual ſigns, that what he then required of her was, what herſelf had a great mind to, even that which a young man doth naturally deſire of a woman. Then was it, that by ſigns (which in all occurrences of venereal love are incomparably more attractive, valid and efficacious than words) ſhe beckoned to him to come along with her to her houſe; which when he had done, ſhe drew him aſide to a privy room, and then made a moſt lively alluring ſign

(4) What happened, &c.] The ground-work and ſubſtance of this ſtory is taken from Guevara, ch. xxxvii of the original Spaniſh of the fabulous life he has given the world of the emperor Marcus Aurelius. See more of this in du Chat.

(5) What ſenators] It is in the original, What hour of the day it was by the clock of the Tarpeian rock.

unto

unto him, to ſhew that the game did pleaſe her. Whereupon, without any more advertiſement, or ſo much as uttering of one word on either ſide, they fell to, and bringuardiſed it luſtily.

The other cauſe of my being averſe from conſulting with dumb women, is, that to our ſigns they would make no anſwer at all, but ſuddenly fall backwards in a divaricating poſture, to intimate thereby unto us the reality of their conſent to the ſuppoſed motion of our tacit demands. Or if they ſhould chance to make any counter-ſigns reſponſory to our propoſitions, they would prove ſo fooliſh, impertinent, and ridiculous, that by them ourſelves ſhould eaſily judge their thoughts to have no excurſion beyond the duffling academy. You know very well how at Brignoles (6), when the religious nun, ſiſter Fatbum, was made big with child by the young Stiſly-ſtand-to't, her pregnancy came to be known, and ſhe cited by the abbeſs, and, in a full convention of the convent, accuſed of inceſt. Her excuſe was, that ſhe did not conſent thereto, but that it was done by the violence and impetuous force of the friar Stiff-ſtand-to't. Hereto the abbeſs very auſterely replying, Thou naughty wicked girl, why didſt thou not cry, a rape? then ſhould all of us have run to thy ſuccour. Her anſwer was, that the rape was committed in the dorter, where ſhe durſt not cry, becauſe it was a place of ſempiternal ſilence. But, quoth the abbeſs, thou naughty wench, why didſt not thou then make ſome ſign to thoſe that were in

(6) When the religious nun, &c.] This ſtory was publickly told, (tho' not with ſo much additional circumſtance as Rabelais tells it), by a dominican friar, a cotemporary of Eraſmus. He told it to his auditory, in order to divert them after a melancholy ſermon he had been preaching to them on a Good-friday. See Eraſmus in his colloquy, intituled, Ichthyophagia, and l. ii of his De arte concionandi.

the next chamber beſide thee? To this ſhe anſwered, that with her buttocks ſhe made a ſign unto them, as vigorouſly as ſhe could; yet never one of them did ſo much as offer to come to her help and aſſiſtance. But, quoth the abbeſs, thou ſcurvy baggage, why didſt thou not tell it immediately after the perpetration of the fact, that ſo we might orderly, regularly and canonically have accuſed him? I would have done ſo, had the caſe been mine, for the clearer manifeſtation of mine innocency. I truly, madam, would have done the like with all my heart and ſoul, quoth ſiſter Fatbum; but that fearing I ſhould remain in ſin, and in the hazard of eternal damnation, if prevented by a ſudden death, I did confeſs myſelf to the father friar before he went out of the room; who for my penance, enjoined me not to tell it, or reveal the matter unto any. It were a moſt enormous and horrid offence, deteſtable before God and the angels, to reveal a confeſſion: ſuch an abominable wickedneſs would have poſſibly brought down fire from heaven, wherewith to have burnt the whole nunnery, and ſent us all headlong to the bottomleſs pit, to bear company with Corah, Dathan, and Abiram. You will not, quoth Pantagruel, with all your jeſting make me laugh: I know that all monks, friars, and nuns had rather violate and infringe the higheſt of the commandments of God, than break the leaſt of their provincial ſtatutes.

Take you therefore Goatſnoſe, a man very fit for your preſent purpoſe: for he is, and hath been, both dumb and deaf from the very remoteſt infancy of his childhood.

CHAP.

CHAP. XX.

How Goatſnoſe by ſigns maketh anſwer to Panurge.

GOatſnoſe being ſent for, came the day thereafter to Pantagruel's court; at his arrival to which Panurge gave him a fat calf, the half of a hog, two puncheons of wine, one load of corn, and thirty franks of ſmall money: then having brought him before Pantagruel, in preſence of the gentlemen of the bed-chamber, he made this ſign unto him. He yawned a long time, and in yawning made, without his mouth, with the thumb of his right hand, the figure of the Greek letter Tau by frequent reiterations. Afterwards he lifted up his eyes to heavenwards; then turned them in his head, like a ſhe-goat in the painful fit of an abortive birth, in doing whereof he did cough and ſigh exceeding heavily: this done, after that he had made demonſtration of the want of his codpiece, he from under his ſhirt took his placket-racket in a full gripe, making it therewithal clack very melodiouſly betwixt his thighs: then no ſooner had he with his body ſtooped a little forwards, and bowed his left knee, but that immediately thereupon, holding both his arms on his breaſt, in a looſe faint-like poſture, the one over the other, he pauſed a while. Goatſnoſe looked wiſtly upon him, and having heedfully enough viewed him all over, he lifted up into the air his left hand, the whole fingers whereof he retained fiſt-ways cloſed together, except the thumb and the forefinger, whoſe nails he ſoftly joined and coupled to one another. I underſtand, quoth Pantagruel, what he meaneth by that ſign: it denotes marriage, and withal

withal the number thirty, according to the profeſſion of the Pythagorians. You will be married. Thanks to you, quoth Panurge, in turning himſelf towards Goatſnoſe, my little ſewer, pretty maſter's-mate, dainty baily, curious ſerjeant-marſhal, and jolly catchpole-leader. Then did he lift higher up than before his ſaid left hand, ſtretching out all the five fingers thereof, and ſevering them as wide from one another as he poſſibly could get done. Here, ſays Pantagruel, doth he more amply and fully inſinuate unto us, by that token which he ſheweth forth of the quinary number, that you ſhall be married; yea, that you ſhall not only be affianced, betrothed, wedded, and married, but that you ſhall farthermore cohabit, and live jollily and merrily with your wife: for Pythagoras called five the nuptial number, which, together with marriage, ſignifieth the conſummation of matrimony, becauſe it is compoſed of a ternary, the firſt of the odd, and binary, the firſt of the even numbers, as of a (1) male and female knit and united together. In very deed it was the faſhion of old, in the city of Rome, at marriage feſtivals to light five wax tapers; nor was it permitted to kindle any more at the magnific nuptials of the moſt potent and wealthy; nor yet any fewer at the penurious weddings of the pooreſt and moſt abject of the world. Moreover in times paſt, the heathen, or paynims, implored the aſſiſtance of five deities, or of one deity helpful, at leaſt, in five ſeveral good offices to thoſe that were to be married: of this ſort were the nuptial Jove; Juno, preſident of the feaſt; the fair Venus; Pitho, the goddeſs of eloquence and perſuaſion; and Diana, whoſe aid and ſuccour was required to the labour of child-bearing. Then ſhouted Panurge, O the gentle Goatſ-

(1) As of a male, &c.] See Plutarch in his queſtions concerning Roman affairs.

noſe!

noſe! I will give him a farm near Cinais, and a wind-mill hard by Mirebalais. Hereupon the dumb fellow ſneezeth with an impetuous vehemency, and huge concuſſion of the ſpirits of the whole body, withdrawing himſelf in ſo doing with a jerking turn towards the left hand. By the body of a fox new ſlain, quoth Pantagruel, what is that? this maketh nothing for your advantage; for he betokeneth thereby that your marriage will be inauſpicious and unfortunate. This ſneezing (according to the doctrine of (2) Terpſion) is the Socratic dæmon: which if done towards the right ſide, it imports and portendeth, that boldly, and with all aſſurance, one may go whither he will, and do what he liſteth, according to what deliberation he ſhall be pleaſed to have thereupon taken: his entries in the beginning, progreſs in his proceedings, and ſucceſs in the events and iſſues will be all lucky, good, and happy. The quite contrary thereto is thereby implied and preſaged, if it be done towards the left (3). You, quoth Panurge, do take always the matter at the worſt, and continually, like another Davus, caſt in new diſturbances and obſtructions. I believe nothing of the matter; nor ever yet did I know this old paultry Terpſion worthy of citation, but in points only of couſenage and impoſture. Nevertheleſs, quoth Pantagruel, Cicero hath written I know not what (4)

(2) Terpſion.] See Plutarch, in his treatiſe of Socrates's dæmon.

(3) Towards the left] This was the doctrine of the Greeks but that of the Romans was clean contrary. See Cicero, l. ii. de divinatione.

(4) I know not what, &c.] Quae ſi ſuſcipiamus, ſays Cicero there, pedis offenſio nobis, & abruptio corrigiæ, & ſternutamenta erunt obſervanda. Which, from his principles, does not ſuppoſe that any preſages can be grounded on ſneezing at all, much leſs upon ſneezing either on the right or left hand.

to the ſame purpoſe, in his ſecond book of divinations.

Panurge then turning himſelf towards Goatſnoſe, made this ſign unto him. He inverted his eye-lids upwards, wrenched his jaws from the right to the left ſide, and drew forth his tongue half out of his mouth: this done, he poſited his left hand wholly open (the mid-finger only excepted, which was perpendicularly placed upon the palm thereof) and ſet it juſt in the room where his codpiece had been. Then did he keep his right hand altogether ſhut up in a fiſt, ſave only the thumb, which he ſtreight turned backwards directly under the right arm-pit, and ſettled it afterwards on that moſt eminent part of the buttocks which the Arabs call the al-katim. Suddenly thereafter he made this interchange; he held his right hand after the manner of the left, and poſited it on the place wherein his codpiece ſometime was, and retaining his left hand in the form and faſhion of the right, he placed it upon his al-katim. This altering of hands did he reiterate nine ſeveral times; at the laſt whereof, he reſeated his eye-lids in their own firſt natural poſition. Then doing the like alſo with his jaws and tongue, he did caſt a ſquinting look upon Goatſnoſe, diddering and ſhivering his chaps, as apes uſe to do, and rabbets, whilſt, almoſt ſtarved with hunger, they are eating oats in the ſheaf.

Then was it that Goatſnoſe, lifting up into the air his right hand wholly open and diſplayed, put the thumb thereof, even cloſe to its firſt articulation, between the two third joints of the middle and ring fingers, preſſing about the ſaid thumb thereof very hard with them both, and whilſt the remainent joints were contracted and ſhrunk in towards the wriſt, he ſtretched forth, with as much ſtraitneſs as he could, the fore and little fingers. That hand, thus framed and diſpoſed of, he laid and poſited upon Panurge's navel,

navel, moving withal continually the aforeſaid thumb, and bearing up, ſupporting, or under-propping that hand upon the above ſpecified, and fore and little fingers, as upon two legs. Thereafter did he make in this poſture his hand by little and little, and by degrees and pauſes, ſucceſſively to mount from athwart the belly to the ſtomach, from whence he made it to aſcend to the breaſt, even upwards to Panurge's neck, ſtill gaining ground, 'till having reached his chin, he had put within the concave of his mouth his aforemention'd thumb: then fiercely brandiſhing the whole hand, which he made to rub and grate againſt his noſe, he heaved it further up, and made the faſhion, as if with the thumb thereof he would have put out his eyes. With this Panurge grew a little angry, and went about to withdraw, and rid himſelf from this ruggedly untoward dumb devil. But Goatſnoſe, in the mean time, proſecuting the intended purpoſe of his prognoſticatory reſponſe, touched very rudely with the above-mentioned ſhaking thumb, now his eyes, then his forehead, and after that, the borders and corners of his cap. At laſt Panurge cried out, ſaying, Before God, maſter fool, if you do not let me alone, or that you will preſume to vex me any more, you ſhall receive from the beſt hand I have a maſk, wherewith to cover your raſcally ſcoundrel face, you paultry ſhitten varlet. Then ſaid friar John, He is deaf, and doth not underſtand what thou ſayeſt unto him. Bulliballock, make ſign to him of a hail of fiſticuffs upon the muzzle.

What the devil, quoth Panurge, means this buſy reſtleſs fellow? what is it that this polypragmonetic ardelion to all the fiends of hell doth aim at? He hath almoſt thruſt out mine eyes, as if he had been to poach them in a ſkillet with butter and eggs. By God, da jurandi, I will feaſt you with flirts and raps

raps on the ſnout, interlarded with a double row of bobs and finger-filipings. Then did he leave him, in giving him by way of ſalvo a volley of farts for his farewel. Goatſnoſe, perceiving Panurge thus to ſlip away from him, got before him, and by meer ſtrength enforcing him to ſtand, made this ſign unto him. He let fall his right arm towards his knee on the ſame ſide as low as he could, and raiſing all the fingers of that hand into a cloſe fiſt, paſt his dexter thumb betwixt the foremoſt and midfingers thereto belonging. Then ſcrubbing and ſwinging a little with his left hand alongſt, and upon the uppermoſt in the very bough of the elbow of the ſaid dexter arm, the whole cubit thereof, by leiſure fair and ſoftly, at theſe thumpatory warnings, did raiſe and elevate itſelf even to the elbow, and above it: on a ſudden did he then let it fall down as low as before: and after that, at certain intervals and ſuch ſpaces of time, raiſing and abaſing it, he made a ſhew thereof to Panurge. This ſo incenſed Panurge, that he forthwith lifted his hand to have ſtrucken the dumb royſter, and given him a ſound whirret on the ear, but that the reſpect and reverence which he carried to the preſence of Pantagruel reſtrained his choler, and kept his fury within bounds and limits. Then ſaid Pantagruel, If the bare ſigns now vex and trouble you, how much more grievouſly will you be perplexed and diſquieted with the real things, which by them are repreſented and ſignified? All truths agree, and are conſonant with one another. This dumb fellow propheſieth and foretelleth that you will be married, cuckolded, beaten and robbed. As for the marriage, quoth Panurge, I yield thereto, and acknowledge the verity of that point of his prediction: as for the reſt, I utterly abjure and deny it: and believe ſir, I beſeech you, if it may pleaſe you ſo to do, that in the matter of wives and horſes

horſes (5), never any man was predeſtinated to a better fortune than I.

CHAP. XXI.

How Panurge conſulteth with an old French poet, named Raminagrobis.

I Never thought, ſaid Pantagruel, to have encountred with any man ſo headſtrong in his apprehenſions, or in his opinions ſo wilful, as I have found you to be, and ſee you are. Nevertheleſs, the better to clear and extricate your doubts, let us try all courſes, and leave no ſtone unturned, nor wind unſailed by. Take good heed to what I am to ſay unto you. The ſwans, which are fowls conſecrated to Apollo, never chant but in the hour of their approaching death, eſpecially in the Meander flood, which is a river that runneth along ſome of the territories of Phrygia. This I ſay, becauſe Ælianus and Alexander Myndius write, that they had ſeen ſeveral ſwans in other places die, but never heard any of them ſing or chant before their death. However, it paſſeth for current that the imminent death of a ſwan is preſaged by his foregoing ſong, and that no ſwan dieth until previouſly he hath ſung.

After the ſame manner poets, who are under the protection of Apollo, when they are drawing near their latter end, do ordinarily become prophets, and by the inſpiration of that god ſing ſweetly, in vaticinating things which are to come. It hath been

(5) In the matter of wives and horſes, &c.] Alluding to a proverb, That there's more deceit in women and horſes than in any other creatures whatever. See Laurence Joubert's vulgar errors, part. I. l. v. c. iv.

likewiſe

likewiſe told me frequently, that old decrepid men, upon the brinks of Charon's banks, do uſher their deceaſe with a diſcloſure, all at eaſe (to thoſe that are deſirous of ſuch informations) of the determinate and aſſured truth of future accidents and contingencies. I remember alſo that Ariſtophanes, in a certain comedy of his, calleth old folks ſybils; Ἰσθ' ὁ γέρων Σιβυλλιᾷς. For as when being upon a pier by the ſhore, we ſee afar-off mariners, ſea-faring men, and other travellers alongſt the curled waves of azure Thetis within their ſhips, we then conſider them in ſilence only, and ſeldom proceed any further than to wiſh them a happy and proſperous arrival: but when they do approach near to the haven, and come to wet their keels within their harbour, then both with words and geſtures we ſalute them, and heartily congratulate their acceſs ſafe to the port wherein we are ourſelves: juſt ſo the angels, heroes, and good demons (according to the doctrine of the Platonics) when they ſee mortals drawing near unto the harbour of the grave, as the moſt ſure and calmeſt port of any, full of repoſe, eaſe, reſt, tranquility; free from the troubles and ſollicitudes of this tumultuous and tempeſtuous world; then is it that they with alacrity hail and ſalute them, cheriſh and comfort them, and ſpeaking to them lovingly, begin even then to bleſs them with illuminations, and to communicate unto them the abſtruſeſt myſteries of divination. I will not offer here to confound your memory, by quoting antique examples of Iſaac, of Jacob, of Patroclus towards Hector, of Hector towards Achilles, of Polymneſtor towards Agamemnon, of Hecuba, of the Rhodian celebrated by Poſſidonius, of Calanus (1) the Indian towards Alexander the Great, of Orodes (2) towards

(1) Calanus] See Plutarch in Alexander's life.
(2) Orodes] See l. x of the Æneid.

Mezentius,

Mezentius, and of many others; it ſhall ſuffice for the preſent, that I commemorate unto you the learned and valiant knight and cavalier William of Bellay, late lord of Langey, who died on the hill of Tarara, the tenth of January, in the climacteric year of his age, and of our ſupputation 1543, according to the Roman account. The laſt three or four hours of his life he did imploy in the ſerious utterance of a very pithy diſcourſe, whilſt with a clear judgment, and ſpirit void of all trouble, he did foretel ſeveral important things, whereof a great deal is come to paſs, and the reſt we wait for. Howbeit, his propheſies did at that time ſeem unto us ſomewhat ſtrange, abſurd, and unlikely; becauſe there did not then appear any ſign of efficacy enough to engage our faith to the belief of what he did prognoſticate.

We have here, near to the town of Villomere, a man that is both old and a poet, to wit, Raminagrobis (3), who to his ſecond wife eſpouſed my lady Broadſow (4), on whom he begot the fair Baſoche. It hath been told me, he is a dying, and ſo near his latter end, that he is almoſt upon the very laſt moment, point, and article thereof: repair thither as faſt as you can, and be ready to give an attentive

(3) Raminagrobis] See du Chat on the etymology and meaning of Raminagrobis, by which Rabelais underſtood William Cretin, a famous poet in the reigns of king Charles VIII, Louis XII, and Francis I. The verſes which follow below are actually at the end of Cretin's works, and he addreſſed them to Chriſtopher de Refuge, who had conſulted him about his intended marriage. But that Rabelais can mean no other than Cretin, is evident from what Paſquier and Menage ſay of him. See more in m. du Chat's notes on this place.

(4) Lady Broadſow] This is all an allegorical ſatire on the before-mentioned poet's equivocal way of writing. See du Chat at large, in loc.

ear

ear to what he ſhall chant unto you: it may be, that you ſhall obtain from him what you deſire, and that Apollo will be pleaſed, by his means, to clear your ſcruples. I am content, quoth Panurge; let us both go thither, Epiſtemon, and that inſtantly in all haſte, leſt otherways his death prevent our coming. Wilt thou come along with us, friar John? Yes, that I will, quoth friar John, right heartily to do thee a courteſy, my billy-ballocks; for I love thee with the beſt of my milt and liver. Thereupon, incontinently, without any farther lingering or delay, they all three went, and quickly thereafter (for they made good ſpeed) arriving at the poetical habitation, they found the jolly old man, albeit in the agony of his departure from this world, looking chearfully, with an open countenance, ſplendid aſpect, and behaviour full of alacrity. After that Panurge had very civilly ſaluted him, he in a free gift did preſent him with a gold ring, which he even then put upon the medical finger of his left hand, in the collet or bezle whereof was inchaſed an oriental ſaphire, very fair and large. Then, in imitation of Socrates, did he make an oblation unto him of a fair white cock; which was no ſooner ſet upon the teſter of his bed, than that with a high-raiſed head and creſt, luſtily ſhaking his feather-coat, he crowed ſtentoriphonically loud. This done, Panurge very courteouſly required of him, that he would vouchſafe to favour him with the grant and report of his ſenſe and judgment, touching the future deſtiny of his intended marriage. For anſwer hereto, when the honeſt old man had forthwith commanded pen, paper, and ink to be brought unto him, and that he was at the ſame call conveniently ſerved with all the three, he wrote theſe following verſes:

Take,

Take, or not take her,
Off, or on:
Handy-dandy is your lot.
When her name you write, you blot.
'Tis undone, when all is done,
Ended e'er it was begun:
Hardly gallop if you trot;
Set not forward when you run,
Nor be ſingle, tho' alone.
Take, or not take her.

Before you eat, begin to faſt;
For what ſhall be was never paſt.
Say, unſay, gainſay, ſave your breath:
Then wiſh at once her life and death.
Take, or not take her.

Theſe lines he gave out of his own hands unto them, ſaying unto them, Go, my lads, in peace; the great God of the higheſt heavens be your guardian and preſerver; and do not offer any more to trouble or diſquiet me with this or any other buſineſs whatſoever. I have this ſame very day (which is the laſt both of May and me) with a great deal of labour, toil, and difficulty, chaſed out of my houſe a rabble of filthy, unclean, and plaguily peſtilentious rake-hells, black-beaſts, duſk, dun, white, aſh-coloured, ſpeckled, and foul vermin of other hues, whoſe obtruſive importunity would not permit me to die at my own eaſe: for by fraudulent and deceitful pricklings, ravenous, harpy-like graſpings, waſpiſh ſtingings, and ſuch-like unwelcome approaches, forged in the ſhop of I know not what kind of inſatiabilities; they went about to withdraw, and call me out of thoſe ſweet thoughts, wherein I was already beginning to repoſe myſelf, and acquieſce in the contemplation and viſion, yea, almoſt in the very touch and taſte of the happineſs and felicity which the good God hath prepared for his faithful

ſaints

ſaints and elect in the other life, and ſtate of immortality. Turn out of their courſes, and ſchew them; ſtep forth of their ways, and do not reſemble them: mean while, let me be no more troubled by you, but leave me now in ſilence, I beſeech you.

CHAP. XXII.

How Panurge patrocinates and defendeth the order of the begging friars.

PAnurge, at his iſſuing forth of Raminagrobis's chamber, ſaid, as if he had been horribly affrighted, By the virtue of God, I believe he is a heretic; the devil take me if I do not; he doth ſo villainouſly rail at the mendicant friars, and jacobins: who are the two hemiſpheres of the chriſtian world; by whoſe gyronomonic circumbilivaginations, as by two celivagous filopendulums, all the autonomatic metagroboliſm of the Romiſh church, when tottering and embluſtricated with the gibblegabble gibberiſh of this odious error and hereſy, is homocentrically poiſed. But what harm, in the devil's name, have thoſe poor devils the capuchins and minims done unto him? are not thoſe beggarly devils ſufficiently wretched already? who can imagine that theſe poor ſnakes, the very extracts of ichthiophagy, are not throughly enough beſmoaked and beſmeared with miſery, diſtreſs, and calamity? doſt thou think, friar John, by thy faith, that he is in the ſtate of ſalvation? He goeth, before God, as ſurely damned to thirty thouſand baſkets full of devils, as a pruning-bill to the lopping of a vine-branch.

To

To revile with opprobrious ſpeeches the good and couragious props and pillars of the church, is that to be called a poetical fury? I cannot reſt ſatisfied with him; he ſinneth groſly, and blaſphemeth againſt the true religion. I am very much offended at his ſcandalizing words, and contumelious obloquy. I do not care a ſtraw, quoth friar John, for what he hath ſaid: for although every body ſhould twit and jerk them, it were but a juſt retaliation, ſeeing all perſons are ſerved by them with the like ſauce: therefore do I pretend no intereſt therein. Let us ſee nevertheleſs what he hath written. Panurge very attentively read the paper, which the old man had penned, then ſaid to his two fellow-travellers, The poor drinker doteth: howſoever, I excuſe him; for that I believe he is now drawing near to the end, and final cloſure of his life: let us go make his epitaph.

By the anſwer which he hath given us, I am not, I proteſt, one jot wiſer than I was. Hearken here, Epiſtemon, my little bully, doſt not thou hold him to be very reſolute in his reſponſory verdicts? He is a witty, quick, and ſubtle ſophiſter. I will lay an even wager, that he is a miſcreant apoſtate. By the belly of a ſtalled ox, how careful he is not to be miſtaken in his words! he anſwereth but by disjunctives, therefore can it not be true which he ſaith; for the verity of ſuch like propoſitions is inherent only in one of it's two members. O the cozening pratler that he is! I wonder if Sant Iago of Breſſure be one of theſe cogging ſhirks. Such was of old, quoth Epiſtemon, the cuſtom of the grand vaticinator and prophet Tireſias, who uſed always (by way of a preface) to ſay openly and plainly, at the beginning of his divinations and predictions, that what he was to tell would either come to paſs,

(1) or not: and ſuch is truly the ſtile of all prudently-preſaging prognoſticators. He was nevertheleſs, quoth Panurge, ſo unfortunately miſadventrous in the lot of his own deſtiny, that Juno thruſt out both his eyes.

Yes, anſwered Epiſtemon, and that meerly out of a ſpight and ſpleen, for having pronounced his award more veritably than ſhe, upon the queſtion which was merrily propoſed by Jupiter. But, quoth Panurge, what arch-devil is it that hath poſſeſt this maſter Raminagrobis, that ſo unreaſonably, and without any occaſion, he ſhould have ſo ſnappiſhly, and bitterly inveighed againſt theſe poor honeſt fathers, jacobins, minors, and minims? It vexeth me grievouſly, I aſſure you; nor am I able to conceal my indignation: (2) his ſoul goeth infallibly to thirty thouſand panniers full of devils.

I underſtand you not, quoth Epiſtemon, and it diſliketh me very much, that you ſhould ſo abſurdly and perverſly interpret that of the friar mendicants, which by the harmleſs poet was ſpoken of black beaſts, dun, and other ſorts of other coloured animals. He is not, in my opinion, guilty of ſuch a ſophiſtical and fantaſtic allegory, as by that phraſe of his to have meaned the begging brothers: he in downright terms ſpeaketh abſolutely and properly of fleas, punies, handworms, flies, gnats, and other ſuch-like ſcurvy vermin, whereof ſome are black, ſome dun, ſome aſh-coloured, ſome tawny, and ſome brown and duſky, all noiſome, moleſting, tyrannous, cumberſome, and unpleaſing creatures, not only to ſick and diſeaſed folks, but to thoſe alſo who are of a ſound, vigorous, and healthy tempe-

(1) Or not] Horace's ſat. l. ii. ſat. v.

Quicquid dicam, aut erit, aut non.

(2) His ſoul] Son aſne, his aſs in the original. See this taken notice of elſewhere.

rament

rament and conſtitution. It is not unlike that he may have the aſcarids, and the lumbrics, and worms within the intrails of his body. Poſſibly doth he ſuffer (as is frequent and uſual amongſt the Ægyptians, together with all thoſe who inhabit the Erythræan confines, and dwell along the ſhores and coaſts of the red-ſea) ſome four prickings, and ſmart ſtingings in his arms and legs of thoſe little ſpeckled dragons, which the Arabians call (3) meden. You are to blame for offering to expound his words otherways, and wrong the ingenious poet, and outrageouſly abuſe and miſcal the ſaid fraters, by an imputation of baſeneſs undeſervedly laid to their charge. We ſtill ſhould, in ſuch like diſcourſes of fatiloquent ſoothſayers, interpret all things to the beſt. Will you teach me, quoth Panurge, how to diſcern flies among milk, or ſhew your father the way how to beget children? He is, (4) by the virtue of God, an arrant heretic, a reſolute formal heretic; I ſay, a rooted, (5) riveted, combuſtible heretic, one as fit to burn

(3) Meden] Venæ medini. A diſtemper ſo called from the town of Medina, where it is common. Avicenna ſpeaks of it.

(4) By the virtue of God] This oath in the original is, by the virtue of an ox: par la vertu beuf. Suppoſe we ſay, By ox cheek and marrow-bones. It would anſwer better to the jocularity of the original, and give no offence to any, the moſt ſcrupulous reader.

(5) Riveted, &c.] The Dutch ſcholiaſt has a very curious hiſtorical remark upon this paſſage, but mr. Motteux having tranſlated it, and inſerted it among his notes, all I ſhall ſay here is, that the meaning of the word riveted heretic is two-fold. Clavelé is the French word. So a riveted heretic may, ſays m. du Chat, ſignify here an heretic contagious, infectious; as ſheep that have the ſcab (claveau). Or elſe, adds he, it may allude to the old practice of driving a nail quite thro' the leaves of hereti-

burn as the little wooden clock at Rochel. His ſoul goeth to thirty thouſand carts full of devils. Would you know whither? Cocks-body, my friend, ſtreight under Proſerpina's cloſe-ſtool, to the very middle of the ſelf-ſame infernal pan, within which ſhe by an excrementitious evacuation voideth the fecal ſtuff of her ſtinking clyſters, and that juſt upon the left ſide of the great cauldron of three fathom height, (6) hard by the claws and talons of Lucifer, in the very darkeſt part of the paſſage which leadeth towards the black chamber of Demigorgon. Oh the villain!

CHAP. XXIII.

How Panurge maketh the motion of a return to Raminagrobis.

LET us return, quoth Panurge, not ceaſing, to the uttermoſt of our abilities, to ply him with wholeſome admonitions, for the furtherance of

cal books, and then riveting or clinching it. Res autem eò deducta eſt, ſays Robert Gaguin to William Fichet, in the xxiſt epiſtle, ut nominalibus veluti elephantiæ pruritu peſtilentibus indictum ſit exilium; quorum celebriores libros, quos è bibliothecis pontificum diſtrahi nefas erat, ferro & clavis tanquam compedibus, ne intrò ſpectentur, vinctos eſſe, juſſit rex Ludovicus. See Naudæus, addition to Louis XIth's life, p. 194.

(6) Hard by the claws, &c.] The book of conformities relates that a certain devil, who had taken the ſhape of one madam Zanteza of Ravenna, had told Meſſire James, a Bolonian prieſt, by way of ſecrecy, that Francis D'Aſſize was in Lucifer's place in heaven. (See Wier. Dæmonolog.) Raminagrobis had been raving againſt the monks, and particularly the franciſcans. With an eye to the ſtory above, Rabelais places him in hell below Proſerpine, and within the reach of Lucifer's claws.

his

his ſalvation. Let us go back for God's ſake, let us go in the name of God: it will be a very meritorious work, and of great charity in us, to deal ſo in the matter, and provide ſo well for him, that albeit he come to loſe both body and life, he may at leaſt eſcape the riſk and danger of the eternal damnation of his ſoul. We will by our holy perſuaſions bring him to a ſenſe and feeling of his eſcapes, induce him to acknowledge his faults, move him to a cordial repentance of his errors, and ſtir up in him ſuch a ſincere contrition of heart for his offences, as will prompt him with all earneſtneſs to cry mercy, and to beg pardon at the hands of the good fathers, as well as of the abſent, as of ſuch as are preſent: whereupon we will take inſtrument formally and authentically extended, to the end he be not, after his deceaſe, declared an heretic, and condemned, as were the hobgoblins of the provoſt's wife of Orleans, to the undergoing of ſuch puniſhments, pains and tortures, as are due to, and inflicted on thoſe that inhabit the horrid cells of the infernal regions: and withal incline, inſtigate, and perſuade him to bequeath, and leave in legacy (by way of an amends and ſatisfaction for the outrage and injury done) to thoſe good religious fathers, throughout all the convents, cloyſters, and monaſteries of this province, many (1) pitances, a great deal of maſs-ſinging, ſtore of obits, and that ſempiternally, on the anniverſary day of his deceaſe, every one of them all be furniſhed with a quintuple

(1) Pitances] An allowance of victuals over and above bread and wine. Thus Antony du Pinet l. v. c. xix, and l. xviii. c. xii, of his tranſlation of Pliny, gives the appellative pitance to figs and beans. The word originally comes from the peoples piety in giving to the poor mendicants in their neighbourhood wherewithal to ſubſiſt. Du Cange under the word pietancia, and Menage under the word pitance.

allowance: and that the great borrachoe, repleniſhed with the beſt liquor, trudge apace along the tables, as well of the young duckling monkitoes, lay-brothers, and lowermoſt degree of the abbey-lubbards, as of the learned prieſts, and reverend clerks. The very meaneſt of the novices, and mitiants unto the order, being equally admitted to the benefit of thoſe funerary and obſequial feſtivals, with the aged rectors, and profeſſed fathers. This is the ſureſt ordinary means, whereby from God he may obtain forgiveneſs.

Ho, ho, I am quite miſtaken, I digreſs from the purpoſe, and fly out of my diſcourſe, as if my ſpirits were a wool-gathering. The devil take me, if I go thither. Virtue God! the chamber is already full of devils. O what a ſwinging, thwacking noiſe is now amongſt them! O the terrible coyl that they keep! Hearken! do you not hear the ruſtling thumping buſtle of their ſtroaks and blows, as they ſcuffle with one another, like true devils indeed, who ſhall gulp up Raminogrobis's ſoul, and be the firſt bringer of it, whilſt it is hot, to monſieur Luciſer? Beware, and get you hence: for my part, I will not go thither; the devil roaſt me if I go. Who knows but that theſe hungry mad devils may, in the haſte of their rage and fury of their impatience, take a quid for a quo, and inſtead of Raminagrobis ſnatch up poor Panurge frank and free? Though formerly, when I was deep in debt, they always failed. Get you hence: I will not go thither. Before God, the very bare apprehenſion thereof is like to kill me. To be in the place where there are greedy, famiſhed, and hunger-ſtarved devils; amongſt factious devils; amidſt trading and trafficking devils: O the Lord preſerve me! Get you hence: I dare pawn my credit on it, that no jacobin, cordelier, earmelite, capucin, theatin, or minim, will beſtow any perſonal preſence at his interment,

terment. The wiſer they, becauſe he hath ordained nothing for them in his latter will and teſtament.

The devil take me, if I go thither: if he be damned, to his own loſs and hindrance be it. What the deuce moved him to be ſo ſnappiſh, and depravedly bent againſt the good fathers of the true religion? Why did he caſt them off, reject them, and drive them quite out of his chamber, even in that very nick of time when he ſtood in greateſt need of the aid, ſuffrage, and aſſiſtance of their devout prayers, and holy admonitions? Why did not he by teſtament leave them, at leaſt, ſome jolly lumps and cantles of ſubſtantial meat, a parcel of cheek-puffing victuals, and a little belly-timber, and proviſion for the guts of thoſe poor folks, who have nothing but their life in this world.

Let him go thither, who will; the devil take me, if I go: for if I ſhould, the devil would not fail to ſnatch me up. Cancro: ho, the pox! Get you hence, friar John. Art thou content that thirty thouſand waineload of devils ſhould get away with thee at this ſame very inſtant? If thou be, at my requeſt, do theſe three things. Firſt, Give me thy purſe; for, beſides that thy money is marked with croſſes, and the croſs is an enemy to charms, the ſame may befal to thee, which not long ago happened to John Dodin, collector of the exciſe of Coudray, at the ford of Vede, when the ſoldiers broke the planks: this money'd fellow meeting at the very brink of the bank of the ford, with friar Adam Crank-cod (2), a franciſcan obſervantin of Mirebeau, promiſed him a new frock, provided

(2) Adam Crank-cod] In the original it means ſtrictly Adam Bean-flap; for Couſcoil, in upper Languedoc, ſignifies a bean ſhell or cod. By this coin'd name, Rabelais intends a monk who by his nudities repreſented the firſt man, before the fall.

that in the tranſporting of him over the water, he would bear him upon his neck and ſhoulders, after the mannner of carrying dead goats: for he was a luſty, ſtrong-limb'd, ſturdy rogue.

The condition being agreed upon, friar Crank-cod truſſeth himſelf up to his very ballocks, and layeth upon his back; like a fair little ſaint Chriſtopher, the load of the ſaid ſupplicant Dodin, and ſo carried him gaily and with a good will; as Æneas bore his father Anchiſes through the conflagration of Troy, ſinging in the mean while a pretty Ave maris ſtella. When they were in the very deepeſt place of all the ford, a little above the maſter-wheel of the water-mill, he aſked if he had any coin about him. Yes, quoth Dodin, a whole bag full; and that he needed not to miſtruſt his ability in the performance of the promiſe, which he had made unto him, concerning a new frock. How! quoth friar Crankcod, thou knoweſt well enough, that by the expreſs rules, canons and injunctions of our order, we are forbidden to carry (3) about us any kind of money: thou art truly unhappy, for having made me in this point to commit a heinous treſpaſs. Why didſt thou not leave thy purſe with the miller? Without fail thou ſhalt preſently receive thy reward for it; and if ever hereafter I may but lay hold upon thee within the limits of our chancel at Mirebeau, thou ſhalt have the miſerere even to the vitulos. With this ſuddenly diſcharging himſelf of his burthen, he throws me down your Dodin headlong.

(3) To carry about us any money] Eraſmus, in his praiſe of folly: Rurſum alios qui pecuniae contactum ceu aconitum horreant, nec à mulierum contacto temperantes. A paſſage which the painter Holbein hath illuſtrated with the print of a Franciſcan friar groping a young wenches bubbies with his left hand, while he is ſo ſcrupulous as to tell over ſome money with a bodkin's point in the other hand.

Take

Take example by this Podin, my dear friend friar John, to the end that the devils may the better carry thee away at thine own eaſe. Give me thy purſe. Carry no manner of croſs upon thee. Therein lieth an evident and manifeſtly apparent danger: for if you have any ſilver coined with a croſs upon it, they will caſt thee down headlong upon ſome rocks; as the eagles uſe to do with the tortoiſes for the breaking of their ſhells, as the bald pate of the poet Æſchylus can ſufficiently bear witneſs. Such a fall would hurt thee very ſore, my ſweet bully, and I ſhould be ſorry for it. Or otherways, they will let thee fall, and tumble thee down into the high ſwolen waves of ſome capacious ſea, I know not where; but I warrant thee far enough hence, as Icarus fell; which from thy name would afterwards get the denomination of the Funnelian ſe-

Secondly, Be out of debt: for the devils carry a great liking to thoſe that are out of debt. I have ſore felt the experience thereof in mine own particular: for now the lecherous varlets are always wooing me, courting me, and making much of me, which they never did when I was all to pieces. The ſoul of one in debt is inſipid, dry, and no meat for the devil.

Thirdly, With thy cowl and thy domino de grobis, return to Raminagrobis; and in caſe, being thus qualified, thirty thouſand boats full of devils forthwith come not to carry thee quite away, I ſhall be content to be at the charge of paying for the pinte and faggot. Now if for the more ſecurity thou wouldſt have ſome aſſociate to bear thee company, let not me be the comrade thou ſearcheſt for: think not to get a fellow traveller of me; nay, do not, I adviſe thee for the beſt. Get you hence; I will not go thither; the devil take me if I go. Notwithſtanding all the fright that you are in, quoth friar John, I would not care ſo much, as might

poſſibly be expected I ſhould, if I once had but my ſword in my hand. Thou haſt verily hit the nail on the head, quoth Panurge, and ſpeakeſt like a learned doctor, ſubtle, and well ſkilled in the art of devilry.

At the time when I was a ſtudent in the univerſity of Tolouſe (4), that ſame reverend father in the devil, Picatrix (5), rector of the diabolical faculty, was wont to tell us, that the devils did naturally fear the bright glancing of ſwords, as much as the ſplendour and light of the ſun. In confirmation of the verity whereof he related this ſtory: That Hercules, at his deſcent into hell to all the devils of thoſe regions, did not by half ſo much terrify them with his club and lion's ſkin, as afterwards Æneas did with his clear ſhining armour upon him, and his ſword in his hand well furbiſhed and unruſted, by the aid, council and aſſiſtance of the Sybilla Cumana. That perhaps was the reaſon why the ſenior John James Trivolſe (6), whilſt he was a dying at Chartres,

(4) Tolouſe] In the original it is, when I went to ſchool at Tollette, by which is meant Toledo in Spain.

(5) Picatrix] A ſham name for the Spaniſh author of four trifling books relating to the famous magicians of antiquity in 1256. The doctrine that aſſigns an aërial ſubſtance to the devils, was taught in the grottos near Toledo till 1492, when the ſchools of the Arabians in Spain were put an end to, as well as the reign of that people there. Agrippa, who ſpoke of Picatrix before Rabelais, tells us, that that Spaniard's work was dedicated to king Alphonſo.

(6) John James Trivolſe] See Mezeray in 1518; alſo Guichardin's Italian wars. This lord made his own epitaph . . . . . Here reſteth one that never reſted before, John James Trivolſe. And the reaſon of his thus flouriſhing and puſhing with his ſword on his right hand and left, juſt before he died, was probably, that his epitaph might

tres, called for his cutlaſs, and died with a drawn ſword in his hand, laying about him alongſt and athwart around the bed, and every where within his reach, like a ſtout, doughty, valorous and knight-like cavalier. By which reſolute manner of fence he ſcared away and put to flight all the devils that were then lying in wait for his ſoul at the paſſage of his death. When the maſſorets and cabaliſts are aſked, Why it is that none of all the devils do at any time enter into the terreſtrial paradiſe? Their anſwer hath been, is, and will be ſtill, That there is a cherubim ſtanding at the gate thereof, with a flame-like gliſtering ſword in his hand. Although, to ſpeak in the true diabolical ſenſe or phraſe of Toledo, I muſt needs confeſs and acknowledge, that veritably the devils cannot be killed, or die by the ſtroke of a ſword: I do nevertheleſs avow and maintain, according to the doctrine (7) of the ſaid diabology, that they may ſuffer a ſolution of continuity, and (as if with thy ſabre thou ſhouldſt cut athwart the flame of a burning fire, or the groſs opacous exhalations of a thick and obſcure ſmoak cry out, like very devils, at their ſenſe and feeling of this diſſolution, which in real deed I muſt aver and affirm is deviliſh painful, ſmarting and dolorous.

When thou ſeeſt the impetuous ſhock of two armies, and vehement violence of the puſh in the horrid encounter with one another; doſt thou think, Ballockaſſo, that ſo horrible a noiſe as is heard there, proceedeth from the voice and ſhouts of men? the daſhing and jolting of harneſs? the clatteri ng

might not be charged with a lye. (He was a brave man, and accordingly Moreri ſpeaks well of him.) His name, in Italian, for he was a Milaneſe, was Giovanni Jacomo di Trivulcio.

(7) The doctrine, &c.] Cælius Rhodiginus tells us, this doctrine had a great many defenders in his time.

and claſhing of armies? the hacking and ſlaſhing of battle-axes? the juſtling and craſhing of pikes? the buſtling and breaking of lances? the clamour and ſhrieks of the wounded? the ſound and din of drums? the clangour and ſhrilneſs of trumpets? the neighing and ruſhing in of horſes? with the fearful claps and thundering of all ſorts of guns, from the double cannon to the pocket piſtol inclusively? I cannot, goodly, deny, but that in theſe various things which I have rehearſed, there may be ſomewhat occaſionative of the huge yell and tintamarre, of the two engaged bodies.

But the moſt fearful and tumultuous coil and ſtir, the terribleſt and moſt boiſterous garboil and hurry, the chiefeſt ruſtling black ſantus of all, and moſt principal hurly burly (8), ſpringeth from the grievouſly

(8) Hurly burly] Vacarme in French; ſo called, ſays m. du Chat, from bacchi carnem. Carnem muſt be an error of the preſs, for carmen. But ſuch errors, tho' material in themſelves, may very well be forgiven our learned editor, conſidering how ſeldom they have eſcaped him: not above a dozen times in all the ſix volumes; once by putting jocatur for nugatur, in quoting Beza's famous epigram upon Rabelais. (N. B. jocatur, tho' good Latin, is bad verſe.)

Qui ſic jocatur, tractantem ut ſeria vincat;
Seria quum faciet, dic, rogo, quantus erit?

Anglicè.

He who a tale ſo learnedly could tell,
That no true hiſt'ry e'er pleas'd half ſo well;
How much in ſerious things would he excel!

Again, in dividing the word σαυρώμενον, and making two words of it, in the epigram upon one Diophon, who had ſo ſtrong a tincture of ambition, that being condemn'd to be hang'd, he dy'd with envy as ſoon he ſaw that the gibbet

ouſly plangorous howling and lowing of devils, who pell-mell, in a hand-over-head confuſion, waiting for the poor ſouls of the maimed and hurt ſoldiery, receive unawares ſome ſtroaks with ſwords, and ſo by thoſe means ſuffering a ſolution of, and diviſion in, the continuity of their aërial and inviſible ſubſtances: as if ſome larkey, ſnatching at the lardſlices ſtuck in a piece of roaſt-meat on the ſpit, ſhould get from mr. Greazyfiſt (9) a good rap on the knuckles

bet which was prepared for him, was not ſo high built as his fellow rogues.

Μακρολέχῳ γαυρῷ γαυρὸ μενον ἄλλον ἑαυτῦ
Ὁ φθονερὸς Διόφων ἐγγὺς ἰδὰν, ἐτάκη.

Anglicè.

Soon as a gallows Diophon eſpy'd
Higher than his, with envy burſt, he dy'd.

But the greateſt overſight of all, and which 'tis fit thoſe who are poſſeſſed of that French edition as well as of m. Motteux's 8vo edition, ſhould be ſet right in, is the quotation from Plutarch, about the phyſician,

Who boaſts of healing poor and rich,
Yet is himſelf all over itch.

Plutarch has it,

Ἰατρὸς ἄλλων, αὐτὸς ἕλκεσι βρύων.

Whereas mr. du Chat, as well as m. Motteux, have omitted ἕλκεσι, and one of them has it Γητρὸς, inſtead of Ἰατρὸς.

(9) Greazyfiſt] Maſter Hordoux in the original, from the Latin horridus, or elſe from hors, out, away, begone, from his driving out of the kitchen ſuch as incommode him in his culinary affairs, whether man or beaſt. Thus, adds m. du Chat, by way of joke, when a young ſchool-

knuckles with a cudgel, they cry out and ſhout like devils. Even as Mars did, when he was hurt by Diomedes at the ſiege of Troy, who (as Homer teſtifieth of him) did then raiſe his voice more horrifically loud, and ſonoriferouſly high, than ten thouſand men together would have been able to do. What maketh all this for our preſent purpoſe? I have been ſpeaking here of well-furbiſh'd armour and bright ſhining ſwords. But ſo is it not, friar John, with thy weapon: for by a long diſcontinuance of work, ceſſation from labour, deſiſting from making it officiate, and putting it into that practice wherein it had been formerly accuſtomed; and in a word, for want of occupation, it is, upon my faith, become more ruſty than the key-hole of an old powdering-tub. Therefore it is expedient that you do one of theſe two things; either furbiſh your weapon bravely, and as it ought to be, or otherwiſe have a care that in the ruſty caſe it is in, you do not preſume to return to the houſe of Raminagrobis. For my part, I vow I will not go thither, the devil take me if I go.

CHAP. XXIV.

How Panurge conſulteth with Epiſtemon.

HAving left the town of Villaumere, as they were upon their return towards Pantagruel, Panurge, in addreſſing his diſcourſe to Epiſtemon, ſpoke thus: My moſt ancient friend and goſſip, thou

ſchool-boy is bid to decline hordicus, the lad no ſooner comes to the genitive caſe, but he finds he muſt get away. (Hordici, hors d'ici.)

ſeeſt

ſeeſt the perplexity of my thoughts, and knoweſt many remedies for the removal thereof; art thou not able to help and ſuccour me? Epiſtemon thereupon taking the ſpeech in hand, repreſented unto Panurge, how the open voice and common fame of the whole country did run upon no other diſcourſe, but the deriſion and mockery of his new diſguiſe: wherefore his counſel unto him was, that he would in the firſt place be pleaſed to make uſe of a little Hellebore, for the purging of his brain of that peccant humour, which, thro' that extravagant and fantaſtic mummery of his, had furniſhed the people with a too juſt occaſion of flouting and gibing, jeering and ſcoffing him; and that next he would reſume his ordinary faſhion of accoutrement, and go apparalled as he was wont to do. I am, quoth Panurge, my dear goſſip Epiſtemon, of a mind and reſolution to marry; but am afraid of being a cuckold, and to be unfortunate in my wedlock: for this cauſe have I made a vow to young St. Francis (who at Pleſſis les Tours is much reverenced of all women, earneſtly cried unto by them, and with great devotion; for he was the firſt founder of the confraternity of good men (1), whom they naturally covet, affect and long for) I ſay, I have vow'd to him to wear ſpectacles in my cap, and to carry no cod-piece in my breeches, until the preſent inquietude and perturbation of my ſpirits be fully ſettled.

Truly, quoth Epiſtemon, that is a pretty jolly vow, of thirteen to a dozen: it is a ſhame to you, and I wonder much at it, that you do not return

(1) Good men] The bons hommes, who were inſtituted by Francis de Paula, ſurnamed the younger, in contradiſtinction to Francis d'Aſſize, are the ſame as the minims: but here Rabelais ſpeaks of leprous perſons, who have large talents for venereal exerciſes. Formerly lepers were called bons-hommes, and are ſtill called ſo in Germany.

unto

unto yourſelf, and recal your ſenſes from this their wild ſwerving and ſtraying abroad, to that reſt and ſtillneſs which becomes a virtuous man. This whimſical conceit of yours, brings me to the remembrance of a ſolemn promiſe, made by the ſhag-haired Argives (2), who having in their controverſy againſt the Lacedemonians for the territory of Thyræa loſt the battle, which they hoped ſhould have decided it for their advantage, vowed to carry never any hair on their heads, 'till they had recovered the loſs of both their honour and lands: as likewiſe to the memory of the vow of a pleaſant Spaniard, called Michael Doris, who vowed to carry in his hat a piece of the ſkin of his leg, 'till he ſhould be revenged of him who had ſtruck it off. Yet do not I know which of theſe two deſerveth moſt to wear a green and yellow hood, with a hare's ears tied to it, either the afore-ſaid vain-glorious champion, or that Enguerrant (3), who having forgot the art and manner of writing hiſtories, ſet down by the Samoſatian philoſopher, maketh a moſt tediouſly long narrative and relation thereof. For at the firſt reading of ſuch a profuſe diſcourſe, one would think it had been broached for the introducing of a ſtory of great importance and moment, concerning the waging of ſome formidable war, or the notable change and mutation of potent ſtates and kingdoms; but in concluſion, the world laughed at the capricious champion, at the Engliſhman who had affronted him, as alſo at their ſcribler Enguerrant, more driveling at the

(2) Argives] See Herodotus, l. i.

(3) Enguerrant] Enguerrant Monſtrelet, in the ſecond chapter of his chronicle, relates the ſtory, which takes up ſeveral pages without coming to the point, by making the parties ſpend four years in going to and fro, and not doing any thing at all but rail and wrangle. The Spaniard was an Arragoneſe, named Michael d'Oris; the Engliſhman was one ſir John Pendergraſs.

mouth

mouth than a muſtard-pot. The jeſt and ſcorn thereof is not unlike to that of the mountain of Horace, which by the poet was made to cry out and lament moſt enormouſly, as a woman in the pangs and labour of child-birth; at which deplorable and exorbitant cries and lamentations the whole neighbourhood being aſſembled, in expectation to ſee ſome marvellous monſtrous production, could at laſt perceive no other but a paultry ridiculous mouſe.

Your mouſing, quoth Panurge, will not make me leave my muſing why folks ſhould be ſo frumpiſhly diſpoſed; ſeeing I am certainly perſuaded that ſome flout, who merit to be flouted at: yet as my vow imports, ſo will I do. It is now a long time ſince, by Jupiter, we did ſwear faith and amity to one another: give me your advice, Billy, and tell me your opinion freely, ſhould I marry or no? Truly, quoth Epiſtemon, the cauſe is hazardous, and the danger ſo eminently apparent, that I find myſelf too weak and inſufficient to give you a punctual and peremptory reſolution therein; and if ever it was true, that the (4) judgment is difficult (in matters of the medicinal art, as was ſaid by Hippocrates of Lango) it is certainly ſo in this caſe. True it is that in my brain there are ſome rowling fancies, by means whereof ſomewhat may be pitched upon of a ſeeming efficacy to the diſintangling your mind of thoſe dubious apprehenſions, wherewith it is perplexed; but they do not thoroughly ſatisfy me. (5) Some of the platonic ſect affirm, that whoſoever is able to ſee his proper genius, may know his own deſtiny. I underſtand not their doctrine; nor do I

(4) Judgment, &c.] In this aphoriſm, which is the firſt of lib. i, Hippocrates begins with declaring, it was a difficult thing for him to fix and ſettle his opinion, in matters relating to medicine.

(5) Some of the platonic ſect, &c.] See Jamblicus de myſteriis, ſect. ix. c. iii.

think

think that you adhere to them: there is a palpable abuſe. I have ſeen the experience of it in a very curious gentleman of the country of Eſtangourre (6). This is the firſt point. There is yet another, not much better. If there were any authority now in the oracles of Apollo in Lebadia, Delphos, Delos, Cyrrha, Patara, Tegyres, Preneſte, Lycia, Colophon; of Bacchus in Dodona; of Mercury in Phares, near Patras; of Apis in Egypt; of Serapis in Canopie; of Faunus in Menalia, and Albunes near Tivoli; of Tireſias in Orchomente; of Mopſus in Cilicia; of Orpheus in Leſbos; and of Trophonius in Leucadia: I would in that caſe adviſe you, and poſſibly not, to go thither for their judgment concerning the deſign and enterprize you have in hand. But you know that they are all of them become as dumb as ſo many fiſhes, ſince the advent of that ſaviour king, whoſe coming to this world hath made all oracles and propheſies to ceaſe; as the approach of the ſun's radiant beams expelleth goblins, bugbears, hobthruſhes, broams, ſcrieeh-owl-mates, night-walking ſpirits, and tenebrions. Theſe now are gone: but although they were as yet in continuance, and in the ſame power, rule and requeſt that formerly they were; yet would not I counſel you to be too credulous in putting any truſt in their reſponſes: too many folks have been deceived thereby. It ſtands furthermore upon record, how Agrippina did charge the fair Lollia with the crime of having interrogated the oracle of Apollo Clarius, to underſtand if ſhe could be at any time married to the emperor Claudius: for which cauſe ſhe was firſt baniſhed, and thereafter put to a ſhameful and ignominious death.

(6) Eſtangourre] Corruptly for Eaſt-angle (Eaſt-England) one of the kingdoms in the heptarchy of England, under the Saxon kings.

But,

But, ſaith Panurge, let us do better. The Ogygian iſlands are not far diſtant from the haven of Sammalo: let us, after that we ſhall have ſpoken to our king, make a voyage thither. In one of theſe four iſles, to wit, that which hath its primeſt aſpect towards the ſun-ſetting, it is reported, (and I have read in good antique and authentic authors) that there reſide many ſooth-ſayers, fortune-tellers, vaticinators, prophets, and diviners of things to come; that Saturn inhabiteth that place, bound with fair chains of gold, and within the concavity of a (7) golden rock, being nouriſhed with divine ambroſia and nectar, which are daily in great ſtore and abundance tranſmitted to him from the heavens, by I do not well know what kind of fowls (it may be that they are the ſame ravens, which in the deſerts are ſaid to have fed St. Paul, the firſt hermit) he very clearly foretelleth unto every one, who is deſirous to be certified of the condition of his lot, what his deſtiny will be, and what future chance the fates have ordained for him: for the parcæ or weard ſiſters do not twiſt, ſpin, or draw out a thread; nor yet doth Jupiter perpend, project, or deliberate any thing, which the good old cœleſtial father knoweth not to the full, even whilſt he is aſleep. This will be a very ſummary abbreviation of our labour, if we but hearken unto him a little upon the ſerious debate and canvaſſing of this my perplexity. That is, anſwered Epiſtemon, a gullery too evident, a plain abuſe, and a fib too fabulous. I will not go, not I, I will not go.

(7) Golden rock] See Plutarch, in his diſcourſe of the face which appears in the moon's orb.

CHAP.

CHAP. XXV.

How Panurge conſulteth with Her Trippa.

NEvertheleſs, quoth Epiſtemon, continuing his diſcourſe, I will tell you what you may do, if you will be rul'd by me, before we return to our king. Hard by here, in the brown-wheat iſland, (Bouchart) dwelleth (1) Her Trippa. You know, how by the arts of aſtrology, geomancy, chiromancy, and others of a like ſtuff and nature, he foretelleth all things to come: let us talk a little, and confer with him about your buſineſs. Of that, anſwered Panurge, I know nothing. But of this much concerning him I am aſſured, that one day, and that not long ſince, whilſt he was prating to (2) the great king of cœleſtial, ſublime, and tranſcendent things, the lackqueys and footboys of the court, upon the upper ſteps of ſtairs between two doors, jumbled, one after another, as often as they liſted, his wife; who is a paſſable, fair, and pretty ſnug huſſey. Thus he, who ſeemed very clearly to ſee all heavenly and terreſtrial things without ſpectacles,

(1) Her Trippa] The author of the Engliſh notes upon Rabelais [mr. Motteux] printed by themſelves at the beginning of theſe volumes, will have it, (and with a great deal of reaſon) that, by Her Trippa, Rabelais deſigns Henry Cornelius Agrippa, a German, who, with ſome, paſſes for a magician. And indeed, in his book of the vanity of the ſciences, and his four books of occult philoſophy, he has treated of moſt of theſe kinds of divinations, here brought together by Rabelais in this chapter.

(2) The great king] This muſt be Francis I, to whoſe mother Agrippa was phyſician.

who

who diſcourſed boldly of adventures paſt, with great confidence opened up preſent caſes and acciden , and ſtoutly profeſſed the preſaging of all future events and contingencies, was not able, with all the ſkill and cunning that he had, to perceive the bumbaſting of his wife, whom he reputed to be very chaſte; and hath not, till this hour, got notice of any thing to the contrary. Yet let us go to him, ſeeing you will have it ſo: for ſurely we can never learn too much.

They on the very next enſuing day, went to Her Trippa's lodging. Panurge, by way of donative, preſented him with a long gown lined all thorough with wolves-ſkins, with a ſhort ſword mounted with a gilded hilt, and covered with a velvet ſcabbard, and with fifty good ſingle angels: then, in a familiar and friendly way, did he aſk of him his opinion touching the affair. At the very firſt Her Trippa, looking on him very wiſtly in the face, ſaid unto him; Thou haſt the metopoſcopy and phyſiognomy of a cuckold; I ſay, of a notorious and infamous cuckold. With this caſting an eye upon Panurge's right hand in all the parts thereof, he ſaid; This rugged draught which I ſee here, juſt over the mount of Jove, was never yet but in the hand of a cuckold. Afterwards he with a white lead pencil, ſwiftly and haſtily drew a certain number of diverſe kinds of points, which by rules of geomancy he coupled and joined together; then ſaid, Truth itſelf is not truer, than that it is certain thou wilt be a cuckold, a little after thy marriage. That being done, he aſked of Panurge the horoſcope of his nativity: which was no ſooner by Panurge tendred unto him, than that, erecting a figure, he very promptly and ſpeedily formed and faſhioned a compleat fabric of the houſes of heaven, in all their parts; whereof when he had conſidered the ſituation and the aſpects in their triplicities, he fetched a deep ſigh, and ſaid:

I hav[illegible]

I have clearly enough already diſcovered unto you the fate of your cuckoldry, which is unavoidable, you cannot eſcape it; and here have I got a new and further aſſurance thereof: ſo that I may now hardily pronounce, and affirm without any ſcruple or heſitation at all, that thou wilt be a cuckold; that furthermore, thou wilt be beaten by thine own wife, and that ſhe will purloin, filch, and ſteal of thy goods from thee: for I find the ſeventh houſe, in all its aſpects, of a malignant influence, and every one of the planets threatening thee with diſgrace, according as they ſtand ſeated towards one another, in relation to the horned ſigns of Aries, Taurus, Capricorn, and others: in the fourth houſe I find Jupiter in a decadence, as alſo in a tetragonal aſpect to Saturn, aſſociated with Mercury. Thou wilt be ſoundly pepper'd, my good honeſt fellow, I warrant thee. Shall I ſo? anſwer'd Panurge: a plague rot thee, thou old fool, and doating ſot, how graceleſs and unpleaſant thou art.

When all cuckolds ſhall be at a general rendezvouz, thou ſhalt be their ſtandard-bearer. But whence comes this ciron-worm betwixt theſe two fingers? This Panurge ſaid, holding towards Her Trippa his two fore-fingers open after the manner of two horns, and ſhutting into his palm, his thumb, with the other fingers. Then in turning to Epiſtemon, he ſaid, Lo, here the true (3) Olus of Martial, who addicted and devoted himſelf wholly to the obſerving the miſeries, croſſes, and calamities of others; whilſt his own wife, in the interim, did keep an open bawdy-houſe.

This varlet is poorer than ever was Irus, and yet he is proud, vaunting, arrogant, ſelf-conceited, over-weening, and more inſupportable than ſeven-

(3) Olus of Martial] Lib. vii. epigr. ix.

teen

teen devils: in one word, a very (4) πτωχαλάζων: which term of old was applied to the like beggarly, ſtrutting coxcombs.

Come, let us leave this madpaſh bedlam, this hair-brain'd fop, and give him leave to rave and doze his belly-full, with his private and intimately acquainted devils; who, if they were not the very worſt of all the infernal fiends, would never have deigned to ſerve ſuch a knaviſh, barking cur as this is. He hath not learnt the firſt precept of philoſophy, which is, Know thy ſelf: for whilſt he braggeth and boaſteth, that he can diſcern the leaſt mote in the eye of another, he is not able to ſee the huge block that puts out the ſight of both his eyes. This is ſuch another Polypragmon, as is by Plutarch deſcribed: he is of the nature of the Lamian witches, who in foreign places, in the houſes of ſtrangers, in public, and amongſt the common people, had a ſharper and more piercing inſpection into their affairs than any lynx; but at home, in their own proper dwelling manſions, were blinder than mole-warps, and ſaw nothing at all: for their cuſtom was at their return from abroad, when they were by themſelves in private, to take their eyes out of their head, from whence they were as eaſily removable as a pair of ſpectacles from their noſe, and to lay them up into a wooden ſlipper, which for that purpoſe did hang behind the door of their lodging.

Panurge had no ſooner done ſpeaking, when Her Trippa took into his hand a tamariſk branch. In this, quoth Epiſtemon, he doth very well, right, and like an artiſt; for Nicander calleth it the divinatory tree. Have you a mind, quoth Her Trippa, to have the

(4) Πτωχαλάζων.] A ptochalazon, i. e. a proud beggar, from πτωχὸς, poor, and ἀλάζων, haughty. See Plutarch in his treatiſe of curioſity.

truth

truth of the matter yet more fully and amply diſcloſed unto you by pyromancy, by aeromancy, (whereof Ariſtophanes in his clouds maketh great eſtimation) by hydromancy, by lecanomancy, of old in prime requeſt amongſt the Aſſyrians, and throughly tried by Hermolaus Barbarus? Come hither, and I will ſhew thee, in this platter-full of fair fountain-water, thy future wife, lechering, and ſercroupieriſing (buttocking it) with two ſwaggering ruffians, one after another. Yea, but have a ſpecial care, quoth Panurge, when thou comeſt to put thy noſe within my arſe, that thou forget not to pull off thy ſpectacles. Her Trippa going on in his diſcourſe, ſaid: By catoptromancy, likewiſe held in ſuch account by the emperor Didius Julianus, that by means thereof he ever and anon foreſaw all that which at any time did happen or befal unto him. Thou ſhalt not need to put on thy ſpectacles: for in a mirror thou wilt ſee her as clearly and manifeſtly nebrundiated, and billibodring it, as if I ſhould ſhew it in the fountain of the temple of Minerva near Patras. By coſcinomancy, moſt religiouſly obſerved of old, amidſt the ceremonies of the ancient Romans. Let us have a ſieve and ſhiers, and thou ſhalt ſee devils. By alphitomancy, cried up by Theocritus in his pharmaceutria. By alentomancy, mixing the flour of wheat with oatmeal. By aſtragalomancy, whereof I have the plots and models all at hand ready for the purpoſe. By tyromancy, whereof we make ſome proof in a great Brehemont cheeſe, which I here keep by me. By giromancy, if thou ſhouldſt turn round circles, thou mighteſt aſſure thyſelf from me, that they would fall always on the wrong ſide. By ſternomancy, which maketh nothing for thy advantage, for thou haſt an ill-proportion'd ſtomach. By libanomancy, for the which we ſhall need but a little frankincenſe. By gaſtromancy, which kind of ventral fatiloquency was for a long time together

uſed

uſed in Ferrara, by lady Giacoma Rodogina, the engaſtrimythian propheteſs. By cephalomancy, often practiſed amongſt the High Germans, in their boiling of an aſſe's head upon burning coals. By ceromancy, where, by the means of wax diſſolved into water, thou ſhalt ſee the figure, pourtrait, and lively repreſentation of thy future wife, and of her fredin fredaliatory belly-thumping blades. By capnomancy: O the gallanteſt and moſt excellent of all ſecrets! By axionomancy: we want only a hatchet and a jet-ſtone to be laid together upon a quick fire of hot embers. O how bravely Homer was verſed in the practice hereof towards Penelope's ſuiters! By onymancy; for that we have oil and wax. By tephromancy; thou wilt ſee the aſhes, thus aloft diſperſed, exhibiting thy wife in a fine poſture. By botonomancy; for the nonce I have ſome few leaves in reſerve. By ſicomancy: O divine art in fig-tree leaves! By icthyomancy, in ancient times ſo celebrated, and put in uſe by Tireſias and Polydamas, with the like certainty of event as was tried of old at the Dina-ditch, within that grove conſecrated to Apollo, which is in the territory of the Lycians. By choiromancy; let us have a great many hogs, and thou ſhalt have the bladder of one of them. By cheromancy, as the bean is found in the cake at the epiphany vigil. By anthropomancy, practiſed by the Roman emperor Heliogabalus; it is ſomewhat irkſom, but thou wilt endure it well enough, ſeeing thou art deſtinated to be a cuckold. By a ſybilline ſtichomancy. By onomatomancy. How do they call thee? (5) Chaw-turd, quoth Panurge.

Or

(5) Chaw-turd, or turd-taſter] Maſchemerde in the original; an epithet for phyſicians, tantamount to the ſcatophagos, which Ariſtophanes beſtows on Æſculapius. Σκατοφάγος, merdivorus, ſays Robinſon's lexicon;

Or elſe by alectryomancy. If I ſhould here with a compaſs draw a round, and in looking upon thee, and conſidering thy lot, divide the circumference thereof into four and twenty equal parts, then form a ſeveral letter of the alphabet upon every one of them; and laſtly, poſit a barley corn or two upon each of theſe ſo diſpoſed letters; I durſt promiſe, upon my faith and honeſty, that if a young virgin cock be permitted to range alongſt and athwart them, he ſhould only eat the grains which are ſet and placed upon theſe letters, A. c. u. c. k. o. l. d. t. h. o. u. ſ. h. a. l. t. b. e. And that as fatidically, as under the emperor Valens, moſt perplexedly deſirous to know the name of him, who ſhould be his ſucceſſor to the empire, the cock vaticinating and alectryomantic, ate up only the grains that were poſited on the letters, Θ. E. O. Δ. (6) T. h. e. o. d. Or, for the more certainty, will you have a trial of your fortune by the art of aruſpiciny? by augury? or by extiſpicine? By turdiſpicine, quoth Panurge. Or yet by the myſtery of necromancy? I will, if you pleaſe, ſuddenly ſet up again, and re-

Æſculapii epith. apud Ariſtoph. in Pluto; eſt à σκατὸς merda, & φάγω edo. [Heretofore phyſicians uſe to taſte their patients excretions, the better to judge of their ſtate and condition. A laudable cuſtom of the ancients, but not much practiſed by the moderns! There's as much a faſhion in phyſic, as in any thing, and its mode is as changeable almoſt as that of dreſs.]

(6) Θ. E. O. Δ.] For a proof, that the name ought not to be written at length, as in the Dutch Rabelais, Zonaras and Cedrenus, from whom Rabelais takes the ſtory, affirm that the cock toucht no other letters but the Θ. E. O. Δ. Beſides, it was not Theodorus, but Theodoſius that ſucceeded Valens. Ammianus Marcellinus pretends with Sozomenus, that the exploration on this occaſion was by dactyliomancy.

vive

vive ſome one lately deceaſed; as Apollonius of Tyana did to Achilles, and the Pythoneſs in the preſence of Saul: which body ſo raiſed up and requickened, will tell us the ſum of all you ſhall require of him; no more nor leſs than at the invocation of Erictho, a certain defunct perſon foretold to Pompey the whole progreſs and iſſue of the fatal battle fought in the Pharſalian fields. Or, if you be afraid of the dead, as commonly all cuckolds are, I will make uſe of the faculty of ſciomancy. Go, get thee gone, quoth Panurge, thou frantic aſs, to the devil, and be buggered, filthy bardachio that thou art, by ſome Albanian for a ſteeple-crown'd hat. Why the devil didſt not thou counſel me as well to hold an emerald, or the ſtone of a hyena under my tongue? Or to furniſh and provide myſelf with tongues of whoops, and hearts of green frogs? Or to eat of the liver and milt of ſome dragon? To the end that by theſe means I might, at the chanting and chirping of ſwans and other fowls, underſtand the ſubſtance of my future lot and deſtiny, as did (7) of old the Arabians in the country of Meſopotamia? Fifteen brace of devils ſeize upon the body and ſoul of this horned renegado, miſcreant cuckold, the inchanter, witch, and ſorcerer of antichriſt; away to all the devils of hell.

Let us return towards our king: I am ſure he will not be well pleaſed with us, if he once come to get notice that we have been in the kennel of (8) this muffled devil. I repent my being come hither.

I would

(7) Of old the Arabians] See Philoſtratus, l. i. c. xii, of Apollonius's life.

(8) This muffled devil] It ſhould be ragged, home-ſpun devil: he was ſlanderous as the devil, but at the bottom a mere ninny-hammer. Mr. du Chat obſerves, that the Lyons edition, and ſome others, have ſwelled this chapter with nine or ten ſorts of ancient divinations;

I would willingly diſpenſe with (9) a hundred nobles, and fourteen yeomans, on condition that he, who (10) not long ſince did blow in the bottom of my breeches, ſhould inſtantly with his ſquirting ſpittle inluminate his muſtaches. O Lord God! how the villain hath beſmoaked me with vexation and anger, with charms and witchcraft, and with a terrible coyl and ſtir of infernal and tartarian devils! The devil take him! Say amen; and let us go drink. I ſhall not have any appetite for my victuals (how good cheer ſoever I make) theſe two days to come; hardly theſe four.

which, as well as thoſe Rabelais touches upon, may be ſeen in the five books, de ſapientia, publiſh'd by Cardan, juſt as the third book of Pantagruel came out. Now, ſince among others, the cephaleonomancy, attributed to the Germans in thoſe editions, is deſcrib'd in l. iv. of Cardan's de ſapientia, I know not but he may be Her Trippa. Add to this the epithets given him by Panurge, viz. ragged, &c. And it looks the more probable, for Cardan was ſo careleſs in what he either wore or eat, that in his De propria vita, ſpeaking of himſelf, as of a ſecond Tigellius, (mention'd by Horace)

. . . . . modo ſit mihi menſa tripes, &
Concha ſalis puri, & toga, defendere frigus,
Quamvis craſſa queat.

(9) A hundred nobles] Edward the III, king of England, who firſt coin'd the roſe-nobles, gave a hundred of them to one Gobin Agace of Picardy, for ſhewing him a ford, where he might croſs the river Somme, which parted his army from that of France. This coin was called noble, on account of the excellence of its gold, and was uſually diſpoſed of as a reward for a piece of good news brought, or ſome important ſervice done.

(10) Not long ſince] He had for ſome time left off wearing breeches or codpiece.

CHAP.

CHAP. XXVI.

How Panurge conſulteth with friar John of the funnels.

PAnurge was indeed very much troubled in mind, and diſquieted at the words of Her Trippa, and therefore as he paſſed by the little village of Huymes, after he had made his addreſs to friar John, in pecking at, rubbing and ſcratching his own left ear, he ſaid unto him; Keep me a little jovial and merry, my dear and ſweet bully: for I find my brains altogether metagrabolized and confounded, and my ſpirits in a moſt dunſical puzzle at the bitter talk of this deviliſh, helliſh, damned fool. Hearken, (1) my dainty cod,

(1) My dainty cod] In the original it is coüillon-mignon. Now tho' couillon ſignifies a man's ſcrotum, yet m. du Chat will not allow of its ſignifying ſo here. He will have it, that in this, and the next chapter, they call one another only brother monk: for Panurge had been a monk, and friar John was one ſtill; ſo they might well enough call each brothers of the cowl, i. e. couillon, from cucullio, onis, an augmentative of cucullus: for, by the bye, couillon is here a contraction of coquillon, formed from the ſame word cucullio. Be this as it may, Rabelais ſeems in theſe two chapters, and again in ch. xxxvi, to have no other deſign in this profuſion of epithets, but to ſhew that he thoroughly underſtood not only the French tongue, but was alſo capable of enriching it with a great number of words from the Latin, Greek, Arabian, and all the ſciences. It may not be amiſs to obſerve, that of the epithets in this chapter, and the next, the principal, which may be called honourable, relate to friar John, who was a young man, and whom Panurge had a mind to cajole; whereas thoſe which are applied to Panurge, ſet him out to us as an old fuſty batchelor.

Mellow c.
Lead-coloured c.
Knurled c.
Suborned c.
Desired c.
Stuffed c.
Speckled c.
Finely metal'd c.
Arabian-like c.
Trussed-up-greyhound-like c.
Mounted c.
Sleeked c.
Diapred c.
Sotted c.
Master c.
Seeded c.
Lusty c.
Jupped c.
Milked c.
Calfeted c.
Raised c.
Odd c.
Steeled c.
Stale c.
Orange-tawny c.
Imbroidered c.
Glazed c.
Interlarded c.
Burger-like c.
Impoudred c.
Ebonized c.
Brasiliated c.
Organized c.
Passable c.
Trunkified c.
Furious c.
Packed c.
Hooded c.
Varnished c.
Renowned c.
Matted c.
Genetive c.
Gigantal c.
Oval c.
Claustral c.
Viril c.
Stayed c.
Massive c.
Manual c.
Absolute c.
Well-set c.
Gemel c.
Turkish c.
Burning c.
Thwacking c.
Urgent c.
Handsome c.
Prompt c.
Fortunate c.
Boxwood c.
Latten c.
Unbridled c.
Hooked c.
Researched c.
Encompassed c.
Strouting out c.
Jolly c.
Lively c.
Gerundive c.
Franked c.
Polished c.
Poudred beef c.
Positive c.
Spared c.
Bold c.

Lascivious

Laſcivious c.
Gluttonous c.
Reſolute c.
Cabbage-like c.
Courteous c.
Fertil c.
Whizzing c.
Neat c.
Common c.
Briſk c.
Quick c.
Barelike c.
Partitional c.
Patronymick c.
Cockney c.
Auromercuriated c.
Robuſt c.
Appetizing c.
Succourable c.
Redoubtable c.
Affable c.
Memorable c.
Palpable c.
Barbable c.
Tragical c.
Tranſpontine c.
Digeſtive c.
Active c.
Vital c.
Magiſtral c.
Monachal c.
Subtil c.
Hammering c.
Claſhing c.
Tingling c.
Uſual c.
Exquiſite c.
Trim c.
Succulent c.
Factious c.
Clammy c.
Fat c.
High-prized c.
Requiſite c.
Laycod c.
Hand-filling c.
Inſuperable c.
Agreeable c.
Formidable c.
Profitable c.
Notable c.
Muſculous c.
Subſidiary c.
Satyrick c.
Repercuſſive c.
Convulſive c.
Reſtorative c.
Maſculinating c.
Incarnative c.
Sigillative c.
Sallying c.
Plump c.
Thundering c.
Lechering c.
Fulminating c.
Sparkling c.
Ramming c.
Luſty c.
Houſhold c.
Pretty c.
Aſtrolabian c.
Algebraical c.
Venuſt c.
Aromatizing c.
Trixy c.
Paillard c.

Gaillard c.
Broaching c.
Addle c.
Syndicated c.
Boulting c.
Snorting c.
Pilfering c.
Shaking c.
Bobbing c.
Chiveted c.
Fumbling c.
Topſiturvying c.
Raging c.
Piled up c.
Filled up c.
Manly c.
Idle c
Membrous c.
Strong c.
Twin c.
Belabouring c.
Gentil c.
Stirring c.
Confident c.
Nimble c.
Roundheaded c.
Figging c.
Helpful c.
Spruce c.
Plucking c.
Ramage c.
Fine c.
Fierce c.
Brawny c.
Compt c.
Repaired c.
Soft c.
Wild c.
Renewed c.
Quaint c.
Starting c.
Fleſhy c.
Auxiliary c.
New vamped c.
Improved c.
Malling c.
Sounding c.
Batled c.
Burly c.
Seditious c.
Wardian c.
Protective c.
Twinkling c.
Able c.
Algoriſtical c.
Odoriferous c.
Pranked c.
Jocund c.
Routing c.
Purloining c.
Frolick c.
Wagging c.
Ruffling c.
Jumbling c.
Rumbling c.
Thumping c.
Bumping c.
Cringeling c.
Berumpling c.
Jogging c.
Nobbing c.
Touzing c.
Tumbling c.
Fambling c.
Overturning c.
Shooting c.

Culeting

Culeting c.
Jagged c.
Pinked c.
Arſiverſing c.
Poliſhed c.
Slaſht c.
Hamed c.
Leiſurely c.
Cut c.
Smooth c.
Depending c.
Independent c.
Lingring c.
Rapping c.
Reverend c.
Nodding c.
Diſſeminating c.
Affecting c.
Affected c.
Grapled c.
Stuffed c.
Well-fed c.
Flouriſhed c.
Fallow c.
Sudden c.
Graſp-full c.
Swillpow c.
Cruſhing c.
Creaking c.
Dilting c.
Ready c.
Vigorous c.
Scoulking c.
Superlative c.
Claſhing c.
Wagging c.
Scriplike c.
Encremaſter'd c.
Bouncing c.
Levelling c.
Fly-flap c.
Perinæ-tegminal c.
Squat-couching c.
Short-hung c.
Hypogaſtrian c.
Witneſs bearing c.
Teſtigerous c.
Inſtrumental c.

My harcabuzing cod, and buttock-ſtirring ballock, friar John my friend; I do carry a ſingular reſpect unto thee, and honour thee with all my heart: thy counſel I hold for a choice and delicate morſel; therefore have I reſerved it for the laſt bit. Give me thy advice freely, I beſeech thee; ſhould I marry, or no? Friar John, very merrily, and with a ſprightly chearfulneſs, made this anſwer to him: Marry in the devil's name; why not? What the devil elſe ſhouldſt thou do, but marry? Take thee a wife, and furbiſh her harneſs to ſome tune: ſwinge her ſkin-coat, as if thou wert beating on ſtock-fiſh; and let the repercuſſion of thy clapper, from her re-

ſounding metal, make a noiſe, as if a double peal of chiming-bells were hung at the cremaſters of thy ballocks. As I ſay marry, ſo do I underſtand, that thou ſhouldſt fall to work as ſpeedily as may be: yea, my meaning is, that thou oughteſt to be ſo quick and forward therein, as on this ſame very day, before ſun-ſet, to cauſe proclaim thy banes of matrimony, and make proviſion of bedſteads. By the blood of a hog's-pudding, 'till when ſhouldſt thou delay the acting of a huſband's part? Doſt thou not know, and is it not daily told unto thee, that the end of the world approacheth? We are nearer by three poles, and half a fathom, than we were two days ago. The antichriſt is already born, at leaſt is ſo reported by many. The truth is, that hitherto the effects of his wrath have not reached farther than to the ſcratching of his nurſe and governeſſes; his nails are not ſharp enough as yet, nor have his claws attained to their full growth: he is little.

Creſcat; nos qui vivimus, multiplicemur.

It is written ſo, and it is holy ſtuff, I warrant you: the truth whereof is like to laſt as long as a ſack of corn may be had for a penny, and a puncheon of pure wine for three-pence. Wouldſt thou be content to be found with thy genitories full in the day of judgment? Dum venerit judicare. Thou haſt, quoth Panurge, a right, clear, and neat ſpirit, friar John, my metropolitan cod; thou ſpeakſt in very deed pertinently, and to purpoſe: that belike was the reaſon which moved Leander of Abydos in Aſia, whilſt he was ſwimming through the Helleſpontic ſea, to make a viſit to his ſweetheart Hero of Seſtus in Europe, to pray unto Neptune, and all the other marine gods, thus:

(a) Now,

(2) Now, whilſt I go, have pity on me,
And at my back returning drown me.

He was loath, it ſeems, to die with his cods overgorged. He was to be commended. Therefore do I promiſe, that from henceforth no malefactor ſhall by juſtice be executed within my juriſdiction of Salmigondinois, who ſhall not, for a day or two at leaſt before, be permitted to culbut, and foraminate, (3) onocrotalwiſe, that there remain not in all his veſſels, to write a Greek Y. Such a precious thing ſhould not be fooliſhly caſt away. He will perhaps therewith beget a male, and ſo depart the more contentedly out of this life, that he ſhall have left behind him one for one.

(2) Now, &c.] Parcite, dum propero: mergite, dum redeo: ſays Martial, lib. de ſpectaculis. Epig. xxv.

(3) Onocrotalwiſe] Onocrotal is a bittern or buzzard, whoſe cry ſounds like that of an aſs. So that to do the deed of kind (as Shakeſpear's word is) like an onocrotal, is as if one ſhould ſay an unſaddled aſs. For as Cotgrave obſerves, aſſes diſcharged of their burthens, unſaddled, and ſet at liberty, are the friſkeſt creatures alive. As for the onocrotalos (which I take to be a bittern or buzzard) it is a very large bird; it never flies but in company of one of its own kind, and under its neck it has a kind of a ſecond belly, where it lays up for a reſerve what proviſion it is not inclined immediately to eat. M. du Chat ſays that under the name of onocrotals, Panurge means the begging friars, who, beſides, live moſtly on fiſh, like that bird, and, like it too, they have a hoarſe rough voice. [He might have added, that they go in couples too, as I have conſtantly ſeen them in France; not to ſay that they have three ſtones, as the onocrotals or buteones are ſaid by the authors of the Cambridge dictionary to have.] To conclude: onocrotalos comes from ὄνος, an aſs, and κρόταλος, a hoarſe, rough, harſh ſound.

CHAP. XXVII. (1)

How friar John merrily and ſportingly counſelleth Panurge.

BY ſaint Rigomé (2), quoth friar John, I do adviſe thee to nothing, my dear friend Panurge, which I would not do myſelf, were I in thy place. Only have a ſpecial care, and take good heed thou ſoulder well together the joints of the double-backed, and two-bellied beaſt, and fortify thy nerves ſo ſtrongly, that there be no diſcontinuance in the knocks of the venerean thwacking: elſe thou art loſt, poor ſoul: for if there paſs long intervals betwixt the priapiſing feats, and that thou make an intermiſſion of too large a time, that will befal thee, which betides the nurſes, if they deſiſt from giving ſuck to children; they loſe their milk: and if continually thou do not hold thy aſperſory tool in exerciſe, and keep thy mental going, thy lacticinian nectar will be gone, and it will ſerve thee only as a pipe to piſs out at, and thy cods for a wallet of leſſer value than a beggar's ſcrip. This is certain truth, I tell thee friend, and doubt not of it: for myſelf have ſeen the ſad experiment thereof in many, who cannot now do what they would, becauſe before they did not what they might have done. Ex deſuetudine amittuntur privilegia: non-uſage oftentimes deſtroys ones right, ſay the learned doctors of the law. Therefore, my Billy, entertain as well as poſſibly thou canſt, that hypogaſtrian, lower ſort of troglodytic people, that their chief pleaſure may be placed in the caſe of ſempiternal la-

(1) This is not a new chapter in m. du Chat's edition, but a continuation of chap. XXVI.

(2) By St. Rigomé] Rigomarus is a ſaint particularly worſhipped in Poitou, where they keep one of his arms, and uſually ſwear by it.

bouring

bouring. Give order that henceforth they live not like idle gentlemen, idly upon their rents and revenues; but that they may work for their livelihood, by breaking ground within the Paphian trenches. Nay truly, anſwered Panurge, friar John, my left ballock, I will believe thee; for thou dealeſt plain with me, and falleſt downright ſquare upon the buſineſs, without going about the buſh with frivolous circumſtances, and unneceſſary reſervations. Thou, with the ſplendour of a piercing wit, haſt diſſipated all the louring clouds of anxious apprehenſions and ſuſpicions, which did intimidate and terrify me: therefore the heavens be pleaſed to grant to thee, at all ſhe-conflicts, a ſtiff-ſtanding fortune. Well then, as thou haſt ſaid, ſo will I do: I will, in good faith, marry: in that point there ſhall be no failing, I promiſe thee; and I ſhall have always by me pretty girls cloathed with the name of my wife's waiting-maids, that lying under thy wings, thou mayeſt be night-protector of their ſiſter-hood when thou comeſt to ſee me.

Let this ſerve for the firſt part of the ſermon. Hearken, quoth friar John, to the oracle of the bells of Varenes: What ſay they? I hear and underſtand them, quoth Panurge: their ſound is, by my thirſt, more uprightly fatidical, than that of Jove's great kettles in Dodona. Hearken! Take thee a wife, take thee a wife, and marry, marry: for if thou marry, thou ſhalt find good therein; here in a wife thou ſhalt find good; ſo marry, marry. I will aſſure thee, that I will be married; all the elements invite and prompt me to it: let this word be to thee a brazen wall, by diffidence not to be broken through. As for the ſecond part of this our doctrine: thou ſeemeſt in ſome meaſure to miſtruſt the readineſs of my paternity, in the practiſing of my placket-racket within the aphrodiſian tennis-court at all times fitting, as if the ſtiff god of gardens were not favourable to me. I pray thee, favour me ſo much

as

as to believe, that I ſtill have him at a beck, attending always my commandments, docile, obedient, vigorous, and active in all things, and every where, and never ſtubborn or refractory to my will or pleaſure.

I need no more, but let go the reins, and ſlacken the leach, which is the belly-point, and when the game is ſhewn unto him, ſay, Hey, Jack, to thy booty! he will not fail even then to fleſh himſelf upon his prey, and tuzzle it to ſome purpoſe. Hereby you may perceive, although my future wife were as unſatiable and gluttonous in her voluptuouſneſs, and the delights of venery, as ever was the empreſs Meſſalina, or yet the marchioneſs of Oinceſter (3) in England; yet I deſire thee to give credit to it, that I lack not for what is requiſite to overlay the ſtomach of her luſt, but have wherewith aboundingly to pleaſe her.

I am not ignorant that Solomon ſaid, who indeed of that matter ſpeaketh clerk-like and learnedly, as alſo how Ariſtotle after him declared for a truth, that the lechery of a woman (4) is ravenous and unſatisfiable: nevertheleſs, let ſuch as are my friends, who read thoſe paſſages, receive from me for a moſt real verity, that I for ſuch a Gill, have a fit Jack;

(3) Marchioneſs of Oinceſter] As there never was ſuch a title as this in England, nor any marchioneſs of Winchester (the neareſt ſound to it) in the time of Rabelais, it is difficult to know what lady he means in this place. Du Chat thinks it might be the cant name of ſome famous proſtitute.

(4) The lechery of a woman] It is in the original l'eſtrè des femmes, i. e. a woman's thing. In Languedoc they call every (eſtreé) thingumy, that they muſt not name. See c. xiii. of l. iv. of Feneſte, where mention is made of certain monks, who not being able to get at ſome young nuns their neighbours, they threw over to them carved images of their virile eſtres (thingumies) which the nuns very tenderly received into the fore-lappets of their ſmocks,

and

and that if womens things cannot be ſatiated, I have an inſtrument indefatigable; an implement as copious in the giving, as can in craving be their vade mecums. Do not here produce antient examples of the paragons of paillardiſe, and offer to match with my teſticulatory ability, the priapæan proweſs of the fabulous fornicators, Hercules (5), Proculus Cæſar (6), and Mahomet (7), who in his koran doth vaunt that in his cods he had the vigour of threeſcore bully-ruffians: but let no zealous chriſtian truſt the rogue; the filthy ribald raſcal is a lyar. Nor ſhalt thou need to urge authorities, or bring forth the inſtance of the Indian prince, of whom Theophraſtus, Pliny, and Athenæus teſtify, that with the help of a certain herb, he was able, and had given frequent experiments thereof, to toſs his ſinewy piece of generation, in the act of carnal concupiſcence, above (8) threeſcore and ten times in the ſpace of four and twenty hours. Of that I believe no-

(5) Hercules] Diodurus Siculus, l. v. c. ii. of his antiquities, relates that Hercules, in the vigour of his youth, got king Theſpius's fifty daughters with child in one night.

(6) Proculus Cæſar] He boaſted that of a hundred Sarmatian maids, that were brought to him at one time, he devirginated ten the firſt night; and that within a fortnight afterwards, there was not one of all the reſt which he had not made a woman. See Agrippa, de vanit. ſcient. chap. lxiii.

(7) Mahomet . . . in his koran, &c.] I know not whether any but Peter Belon has ſeen a certain Arabian book intituled, Mahomet's Good Cuſtoms: but according to that book, which ſays Mahomet had eleven wives, he never was above an hour in doing them all over one after another. See Brantome's Dames galantes, tom. I. p. 378.

(8) Threeſcore and ten times] See Theophraſtus, l. ii. c. c. Pliny, l. xxvi. c. ix. and Athenæus, l. i. c. xii.

thing;

thing; the number is ſuppoſititious, and too prodigally foiſted in: give no faith unto it, I beſeech thee; but prithee truſt me in this, and thy credulity therein ſhall not be wronged; for it is true, and probatum eſt, that my pioneer of nature, the ſacred ithyphallian champion, is of all ſtiff-intruding blades the primeſt: come hither my ballockette, and hearken; Didſt thou ever ſee the monk of Caſtres cowl? When in any houſe it was laid down, whether openly in the view of all, or covertly out of the ſight of any, ſuch was the ineffable virtue thereof, for excitating and ſtirring up the people of both ſexes unto letchery, that the whole inhabitants and indwellers, not only of that, but likewiſe of all the circumjacent places thereto, within three leagues around it, did ſuddenly enter into rut, both beaſts and folks, men and women, even to the dogs and hogs, rats and cats.

I ſwear to thee, that many times heretofore I have perceived, and found in my codpiece a certain kind of energy, or efficacious virtue, much more irregular, and of a greater anamoly, that what I have related: I will not ſpeak to thee either of houſe or cottage, nor of church or market, but only tell thee, that once at the repreſentation of the paſſion, which was acted at Saint Maxent's, I had no ſooner entred within the pit of the theatre, but that forthwith, by the virtue and occult property of it, on a ſudden all that were there, both players and ſpectators, did fall into ſuch an exorbitant temptation of luſt, that there was not angel, man, devil, nor devileſs, upon the place, who would not then have bricollitched it with all their heart and ſoul.

The prompter forſook his copy; he who played St. Michael's part, came down to rights; the devils iſſued out of hell, and carried along with them moſt of the pretty little girls that were there: yea, Lucifer

ciſer got out of his fetters: in a word, ſeeing the huge diſorder, I diſparked myſelf forth of that incloſed place, in imitation of Cato the cenſor, who perceiving, by reaſon of his preſence, the floralian feſtivals out of order, withdrew himſelf.

CHAP. XXVIII.

How friar John comforteth Panurge in the doubtful matter of cuckoldry.

I Underſtand thee well enough, ſaid friar John: but time makes all things plain. The moſt durable marble or porphyry is ſubject to old age and decay. Though for the preſent thou poſſibly be not weary of the exerciſe, yet is it like I ſhall hear thee confeſs a few years hence, that thy cods hang dangling downwards for want of a better truſs. I ſee thee waxing a little hoar-headed already: thy beard, by the diſtinction of grey, white, tawny and black, hath to my thinking the reſemblance of a map of the terreſtrial globe, or geographical chart. Look attentively upon, and take inſpection of, what I ſhall ſhow unto thee. Behold there Aſia; here are Tygris and Euphrates: lo there Afric; here is the mountain of the moon; yonder thou mayſt perceive the fenny marches of Nilus. On this ſide lieth Europe: Doſt thou not ſee the abby of Theleme? This little tuft, which is altogether white, is the Hyperborean hills. By the thirſt of my throple, friend, when ſnow is on the mountains, I mean the head and the chin, there is not then any conſiderable heat to be expected in the valleys and low-countries of the cod-piece. By the kibes of thy heels, quoth Panurge, thou doſt not underſtand the topics (1).

(1) Topics] Places, or books, of logical invention.

When

When the ſnow is on the tops of the hills, lightening, thunder, tempeſt, whirlwinds, ſtorms, hurricanes, and the devils of hell rage in the valleys. Wouldſt thou ſee the experience thereof, go to the territory of the Swiſſers, and earneſtly perpend with thyſelf there the ſituation of the lake of Wunderberlich (2), about four leagues diſtant from Berne, on the Syon-ſide of the land. Thou twitteſt me with my grey hairs; yet conſidereſt not how I am of the nature of leeks, which, with a white head, carry a green, freſh, ſtrait, and vigorous tail.

The truth is nevertheleſs, (why ſhould I deny it?) that I now and then diſcern in myſelf, ſome indicative ſigns of old age. Tell this, I prithee, to no body, but let it be kept very cloſe and ſecret betwixt us two: for I find the wine much ſweeter now, more ſavoury to my taſte, and unto my palate of a better reliſh than formerly I was wont to do; and withal, beſides mine accuſtomed manner, I have a more dreadful apprehenſion than I ever heretofore have had of lighting on bad wine. Note and obſerve, that this doth argue and portend I know not what of the weſt and occident of my time, and ſignifieth that the ſouth and meridian of mine age is paſt. But what then, my gentle companion? that doth but betoken that I ſhall hereafter drink ſo much the more. That is not, the devil hale it, the thing that I fear; nor is it there where my ſhoe pinches. The thing that I doubt moſt, and have greateſt reaſon to dread and ſuſpect, is, that through ſome long

(2) Lake of Wunderberlich] If, as 'tis more than probable, this is Pilate's lake, of which Vadianus on Pomponius Mela has written ſome things very like what's ſaid here, it muſt be in reference to the wonderful things related of this lake, that the Swiſſers have given it the ſurname of wunderberlich, or admirable: Rabelais was deceived in taking this German adjective for the name of the lake itſelf.

abſence

abſence of our king Pantagruel (whom I muſt needs bear company, ſhould he go to all the devils of Barathum) my future wife will make me a cuckold. This is, in truth, the long and the ſhort on't: for I am, by all thoſe whom I have ſpoke to, menac'd and threatened with a horned fortune; and all of them affirm, it is the lot to which from heaven I am predeſtinated. Every one, anſwered friar John, that would be a cuckold, is not one. If it be thy fate to be hereafter of the number of that horned cattle, then may I conclude with an ergo, thy wife will be beautiful, and ergo, thou wilt be kindly uſed by her: likewiſe with this ergo, thou ſhalt be bleſſed with the fruition of many friends and well-willers: and finally, with this other ergo, thou ſhalt be ſaved, and have a place in paradiſe. Theſe are monachal topics, (11) and maxims of the cloyſter: thou mayſt take more liberty to ſin: thou ſhalt be more at eaſe than ever: there will be never the leſs left for thee, nothing diminiſhed, but thy goods ſhall increaſe notably: and if ſo be it was preordinated for thee, wouldſt thou be ſo impious as not to acquieſce in thy deſtiny? Speak thou jaded cod,

Faded c.	Inveigled c.
Mouldy c.	Dangling c.
Muſty c.	Stupid c.
Paultry c.	Seedleſs c.
Senſeleſs c.	Soaked c.
Foundered c.	Lowting c.
Diſtemper'd c.	Diſcouraged c.
Bewrayed c.	Surfeited c.

(11) Monachal topics, &c.] We have before ſeen Panurge uſing the topics, or logical inventions, to friar John; and here we have friar John, in his turn, doing the like to him, in diſplaying the clauſtral maxims, which are ſuch as ſhew how little the ſtate of married people is regarded by men of his character.

Peeviſh,

Peeviſh c.
Tranſlated c.
Forlorn c.
Unſavoury c.
Worm-eaten c.
Overtoiled c.
Miſerable c.
Steeped c.
Kneaded with cold water c.
Appealant c.
Swagging c.
Withered c.
Broken-reined c.
Defective c.
Creſtfallen c.
Felled c.
Fleeted c.
Cloyed c.
Squeezed c.
Reſty c.
Pounded c.
Looſe c.
Coldiſh c.
Peckled c.
Churned c.
Filiped c.
Singlified c.
Begrimed c.
Wrinkled c.
Fainted c.
Extenuated c.
Grim c.
Waſted c.
Inflamed c.
Unhinged c.
Scurfy c.
Stradling c.
Putrified c.
Maimed c.
Overlechred c.
Druggely c.
Mitified c.
Goat-ridden c.
Weakened c.
Aſs-ridden c.
Puff-paſted c.
St. Anthonified c.
Untriped c.
Blaſted c.
Cut off c.
Beveraged c.
Scarified c.
Daſht c.
Slaſht c.
Infeebled c.
Whore-hunting c.
Deteriorated c.
Chil c.
Scrupulous c.
Crazed c.
Taſteleſs c.
Hacked c.
Flaggy c.
Scrubby c.
Drained c.
Haled c.
Lolling c.
Drenched c.
Burſt c.
Stirred up c.
Mitred c.
Pedlingly furniſhed c.
Ruſty c.
Exhauſted c.
Perplexed c.
Unhelved c.

Fizled

Fizled c.
Leprous c.
Bruiſed c.
Spadonic c.
Boughty c.
Mealy c.
Wrangling c.
Gangreened c.
Cruſtriſſen c.
Ragged c.
Quelled c.
Bragodochio c.
Beggarly c.
Trepanned c.
Beduſked c.
Emaſculated c.
Corked c.
Tranſparent c.
Vile c.
Antidated c.
Chopped c.
Pinked c.
Cup-glaſſified c.
Fruitleſs c.
Riven c.
Purſy c.
Fuſty c.
Jadiſh c.
Fiſtulous c.
Languiſhing c.
Maleficiated c.
Hectic c.
Worn out c.
Ill-favoured c.
Duncified c.
Macerated c.
Paralytic c.
Degraded c.
Benummed c.
Bat-like c.
Fart-ſhotten c.
Sun-burnt c.
Pacified c.
Blunted c.
Rankling taſted c.
Rooted out c.
Coſtive c.
Hailed on c.
Cuffed c.
Buffeted c.
Whirreted c.
Robbed c.
Neglected c.
Lame c.
Confuſed c.
Unſavoury c.
Overthrown c.
Boulted c.
Trod under c.
Deſolate c.
Declining c.
Stinching c.
Sorrowful c.
Murthered c.
Matachin-like c.
Beſotted c.
Cuſtomerleſs c.
Minced c.
Exulcerated c.
Patched c.
Stupified c.
Annihiliated c.
Spent c.
Foiled c.
Aguiſh c.
Diſfigured c.

Diſabled

Diſabled c.
Forceleſs c.
Cenſured c.
Cut c.
Rifled c.
Undone c.
Corrected c.
Slit c.
Skittiſh c.
Spungy c.
Botched c.
Dejected c.
Jagged c.
Pining c.
Deformed c.
Miſchieved c.
Cobled c.
Imbaſed c.
Ranſacked c.
Deſpiſed c.
Mangy c.
Abaſed c.
Supine c.
Mended c.
Diſmayed c.
Harſh c.
Beaten c.
Barred c.
Abandoned c.
Confounded c.
Lowtiſh c.
Born down c.
Sparred c.
Abaſhed c.
Unreaſonable c.
Oppreſt c.
Grated c.
Falling away c.
Smalcut c.
Diſordered c.
Lattiſed c.
Ruined c.
Exaſperated c.
Rejected c.
Belammed c.
Febricitant c.
Peruſed c.
Emaſculated c.
Roughly handled c.
Examined c.
Crackt c.
Wayward c.
Hagled c.
Gleaning c.
Ill-favoured c.
Pulled c.
Drooping c.
Faint c.
Parched c.
Paultry c.
Crankred c.
Void c.
Vexed c.
Beſtunk c.
Crooked c.
Brabling c.
Rotten c.
Anxious c.
Clouted c.
Tired c.
Proud c.
Fractured c.
Melancholy c.
Coxcombly c.
Baſe c.
Bleaked c.

Deteſted

Deteſted c.
Diaphanous c.
Unworthy c.
Checked c.
Mangled c.
Turned over c.
Harried c.
Flawed c.
Froward c.
Ugly c.
Drawn c.
Riven c.
Diſtaſteful c.
Hanging c.
Broken c.
Limber c.
Effeminate c.
Kindled c.
Evacuated c.
Grieved c.
Carking c.
Diſorderly c.
Empty c.
Biſquoted c.
Deſiſted c.
Confounded c.
Hooked c.
Divorous c.
Wearied c.
Sad c.
Vain-glorious c.
Poor c.
Brown c.
Shrunk-in c.
Abhorred c.
Troubled c.
Scornful c.
Diſhoneſt c.
Reproved c.
Cocketed c.
Filthy c.
Shred c.
Chawned c.
Short-winded c.
Branchleſs c.
Chapped c.
Failing c.
Deficient c.
Lean c.
Conſumed c.
Uſed c.
Puzzled c.
Allayed c.
Spoiled c.
Clagged c.
Palſey-ſtrucken c.
Amazed c.
Bedunſed c.
Extirpated c.
Banged c.
Stripped c.
Hoary c.
Winnowed c.
Decayed c.
Diſaſtrous c.
Unhandſome c.
Stummed c.
Barren c.
Wretched c.
Feeble c.
Caſt down c.
Stopped c.
Kept under c.
Stubborn c.
Ground c.
Retchleſs c.

Weather-

Weather-beaten c.
Flayed c.
Bauld c.
Toſſed c.
Flapping c.
Cleft c.
Meagre c.
Dumpified c.
Suppreſt c.
Hagged c.
Jawped c.
Havocked c.
Aſtoniſhed c.
Dulled c.
Slow c.
Plucked up c.
Conſtipated c.
Blown c.
Blockify'd c.
Pommeled c.
All-to-be-maul'd c.
Fallen away c.
Unlucky c.
Steril c.
Beſhitten c.
Appeaſed c.
Caitive c.
Woful c.
Unſeemly c.
Heavy c.
Weak c.
Proſtrated c.
Uncomely c.
Naughty c.
Laid flat c.
Suffocated c.
Held down c.
Barked c.
Hairleſs c.
Flamping c.
Hooded c.
Wormy c.
Beſiſted c.
Faulty c.
Bemealed c.
Mortified c.
Scurvy c.
Beſcabbed c.
Torn out c.
Subdued c.
Sneaking c.
Bare c.
Swart c.
Smutched c.
Raiſed up c.
Chopped c.
Flirted c.
Blained c.
Blotted c.
Sunk in c.
Gaſtly c.
Unpointed c.
Bebliſtered c.
Wizened c.
Beggar-plated c.
Douf c.
Clarty c.
Lumpiſh c.
Abject c.
Side c.
Choaked-up c.
Backward c.
Prolix c.
Spotted c.
Crumpled c.
Frumpled c.

State

Stale c.
Corrupted c.
Beflowred c.
Amated c.
Blackiſh c.
Underlaid c.
Loathing c.
Ill-filled c.
Bobbed c.
Matted c.
Tawny c.
Whealed c.
Beſmeared c.
Hollow c.
Pantleſs c.
Guizened c.
Demiſs c.
Refractory c.
Annihilated c.
Renſy c.
Frowning c.
Limping c.
Raveled c.
Rammiſh c.
Gaunt c.
Beſkimmered c.
Scraggy c.
Lank c.
Swaſhring c.
Moyling c.
Swinking c.
Harried c.
Tugged c.
Towed c.
Miſuſed c.
Adamitical c.

Balockatſo to the devil, my dear friend Panurge, ſeeing it is ſo decreed by the gods, wouldſt thou invert the courſe of the planets, and make them retrograde? Wouldſt thou diſorder all the cœleſtial ſpheres? blame the intelligences, blunt the ſpindles, join the wherves, ſlander the ſpinning quills, reproach the bobbins, revile the clue-bottoms, and finally ravel and untwiſt all the threads of both the warp and the waſt of the weer'd fiſter-parcæ? What a pox to thy bones doſt thou mean, ſtony cod? Thou wouldſt, if thou couldſt, a great deal worſe than the giants of old intended to have done. Come hither, Billi-cullion; whether wouldſt thou be jealous without cauſe, or be a cuckold and know nothing of it? Neither the one nor the other, quoth Panurge, would I chuſe to be: but if I get an inkling of the matter, I will provide well enough, or there ſhall not be one ſtick of wood within five hundred leagues about me, whereof to make a cudgel. In good faith, friar John, I ſpeak

now ſeriouſly unto thee, I think it will be my beſt not to marry: hearken to what the bells do tell me, now that we are nearer to them: Do not marry, marry not, not, not, not, not; marry, marry not, not, not, not, not: if thou marry, thou wilt miſcarry, carry, carry; thoul't repent it, reſent it, ſent it: if thou marry, thou a cuckold, a cou-cou-cuckoe, cou-cou-cuckold thou ſhalt be. By the worthy wrath of God, I begin to be angry: this campanilian oracle fretteth me to the guts; a march-hare was never in ſuch a chafe as I am. O how I am vexed! You monks and friars of the cowl-pated, and hood-poll'd fraternity, have you no remedy nor ſalve againſt this malady of grafting horns in heads? Hath nature ſo abandoned human kind, and of her help left us ſo deſtitute, that married men cannot know how to ſail through the ſeas of this mortal life, and be ſafe from the whirlpools, quickſands, rocks, and banks, that lie alongſt the coaſt of Cornwall?

I will, ſaid friar John, ſhew thee a way, and teach thee an expedient, by means whereof thy wife ſhall never make thee a cuckold without thy knowledge, and thine own conſent. Do me the favour, I pray thee, quoth Panurge, my pretty, ſoft downy cod: now tell it, Billy, I beſeech thee. Take, quoth friar John, Hans (4) Carvel's ring upon thy finger, who was the king of Melinda's chief jeweller. Beſides that this Hans Carvel had the reputation of being very ſkilful and expert in the lapidary's profeſſion, he was a ſtudious, learned and ingenious man, a ſcientific perſon, full of knowledge, a great philoſopher, of a ſound judgment, of a prime wit, good ſenſe, clear ſpirited, an honeſt creature, courteous, charitable, a giver of alms, and of a jovial humour,

(4) Hans Carvel's ring] This tale has Poggius for its author, in his Facetiæ; but before Rabelais, Arioſto had brought it into his fifth ſatyr. La Fontaine and Prior, have both turned it into verſe.

a boon

Hans Carve

subject handled with much pleasure by Poggius, Arioſto, R
wn Prior *who expatiates upon it more than any of th*

arvel's Ring.

ioſto, Rabelais, Fontaine & other Great Wits, especially our
y of the others, & treats it with more Unction, *as if French phrase is.*

a boon companion, and a merry blade, if ever there was any in the world: but he was ſomewhat gorbellied, had a little ſhake in his head, and in effect was unwieldy of his body. In his old age he took to wife the bailiff of Concordat's daughter, young, fair, jolly, gallant, ſpruce, friſk, briſk, neat, feat, ſmirk, ſmug, compt, quaint, gay, fine, trixy, trim, decent, proper, graceful, handſome, beautiful, comely, and kind, a little too much, to her neighbours and acquaintance.

Hereupon it fell out, after the expiring of a ſcantling of weeks, that maſter Carvel became as jealous as a tyger, and entered into a very profound ſuſpicion, that his new-married gixey did keep a buttock-ſtirring with others: to prevent which inconveniency, he did tell her many tragical ſtories of the total ruin of ſeveral kingdoms by adultery; did read unto her the legend of chaſte wives; then made ſome lectures to her in praiſe of the choice virtue of pudicity, and did preſent her with a book in commendation of conjugal fidelity, wherein the wickedneſs of all licentious women was odiouſly deteſted: and withal, he gave her a chain enriched with pure oriental ſaphires. Notwithſtanding all this, he found her always more and more inclined to the reception of her neighbour copes-mates, ſo that day by day his jealouſy increaſed: in ſequel whereof, one night as he was lying by her, whilſt in his ſleep, the rambling fancies of the lecherous deportments of his wife did take up the cellula of his brain, he dream'd that he encounter'd with the devil, to whom he had diſcovered to the full the buzzing of his head, and ſuſpicion that his wife did tread her ſhoe awry. The devil, he thought, in this perplexity, did, for his comfort, give him a ring, and therewithal did kindly put it on his middle finger, ſaying, Hans Carvel, I give thee this ring: whilſt thou carrieſt it upon that finger, thy wife ſhall never carnally be known by any other than thyſelf, without thy ſpecial knowledge and conſent. Grammercy,

quoth Hans Carvel, my lord devil: I renounce Mahomet, if ever it ſhall come off my finger. The devil vaniſhed, as is his cuſtom; and then Hans Carvel, full of joy awaking, found that his middle-finger was as far as it could reach within the what-do-you-call-it of his wife. I did forget to tell thee, how his wife, as ſoon as ſhe had felt the finger there, ſaid in recoiling her buttocks, Off, yes, nay, tut, piſh, tuſh, aye, lord, that is not the thing which ſhould be put up in that place. With this Hans Carvel thought that ſome pilfering fellow was about to take the ring from him.

Is not this an infallible and ſovereign preſervation? Therefore, if thou wilt believe me, in imitation of this example, never fail to have continually the ring of thy wife's commodity upon thy finger. When that was ſaid, their diſcourſe and their way ended.

CHAP. XXIX.

How Pantagruel convocated together a theologian, phyſician, lawyer, and philoſopher, for extricating Panurge out of the perplexity wherein he was.

NO ſooner were they come into the royal palace, but they, to the full, made report unto Pantagruel of the ſucceſs of their expedition; and ſhew'd him the reſponſe of Raminagrobis. When Pantagruel had read it over and over again; the oftener he peruſed it, being the better pleaſed therewith; he ſaid, in addreſſing his ſpeech to Panurge, I have not as yet ſeen any anſwer framed to your demand, which affordeth me more contentment: for in this his ſuccinct copy of verſes, he ſummarily, and

and briefly, yet fully enough, expreſſeth, how he would have us to underſtand, that every one, in the project and enterprize of marriage, ought to be his own carver, ſole arbitrator of his proper thoughts, and from himſelf alone take counſel in the main and peremptory cloſure of what his determination ſhould be, in either his aſſent to, or diſſent from it. Such always hath been my opinion to you; and when at firſt you ſpoke thereof to me, I truly told you this ſame very thing; but tacitly you ſcorned my advice, and would not harbour it within your mind. I know for certain, and therefore may I with the greater confidence utter my conception of it, that philauty, or ſelf-love, is that which blinds your judgment, and deceiveth you.

Let us do otherways, and that is this: whatever we are, or have, conſiſteth in three things; the ſoul, the body, and the goods: now for the preſervation of theſe three, there are three ſorts of learned men ordained, each reſpectively to have care of that one which is recommended to his charge. Theologues are appointed for the ſoul, phyſicians for the welfare of the body, and lawyers for the ſafety of our goods: hence it is, that it is my reſolution to have on ſunday next with me at dinner, a divine, a phyſician, and a lawyer, that with thoſe three aſſembled thus together, we may, in every point and particle, confer at large of your perplexity. By (1) St. Picot, anſwered Panurge, we never ſhall do any good that way: I ſee it already, and you ſee yourſelf, how the world is vilely abuſed, as when with a fox-tail one claps another's breech to cajole him. We give our ſouls to keep to the theologues, who for the greater part are heretics: our bodies we commit to the phyſicians, who never themſelves take any phyſic: and then we entruſt

(1) St. Picot] See this explained elſewhere.

our goods to lawyers, who never go to law againſt one another. (2) You ſpeak like a courtier, quoth Pantagruel; but the firſt point of your aſſertion is to be denied: for we daily ſee how good theologues make it their chief buſineſs, their whole and ſole employment, by their deeds, their words, and writings, to extirpate errors and hereſies out of the hearts of men; and, in their ſtead, profoundly plant the true and lively faith. The ſecond point you ſpoke of I commend: for in truth the profeſſors of the art of medicine, give ſo good order to the prophylactic, or conſervative part of their faculty, in what concerneth their proper healths, that they ſtand in no need of making uſe of the other branch, which is the curative, or therapeutic, by medicaments. As for the third, I grant it to be true: for learned advocates, and counſellors at law, are ſo much taken up with the affairs of others in their conſultations, pleadings, and ſuch-like patrocinations of thoſe who are their clients, that they have no leiſure to attend any controverſies of their own. Therefore on the next enſuing ſunday, let the divine be our godly father Hippothadeus, the phyſician our honeſt maſter Rondibilis, and the legiſt our good friend Bridlegooſe: nor will it be (to my thinking) amiſs, that we enter into the pythagoric tetrade, and chuſe for an aſſiſtant to the three aforenamed doctors, our ancient faithful acquaintance, the philoſopher Trouillogan; eſpecially ſeeing a perfect philoſopher, ſuch as is (3) Trouillogan, is able poſitively to reſolve all whatſoever doubts you can propoſe.

(2) You ſpeak like a courtier] Courtiers deſpiſe men of letters, becauſe themſelves are illiterate.

(3) Trouillogan] A man who, for want of thought, is continually twiſting and twirling his gloves (gans.) Trouiller, from torculare, is to twiſt. Treuil from torculum is a preſs.

Carpalim,

Carpalim, have you a care to have them here all four on ſunday next at dinner, without fail.

I believe, quoth Epiſtemon, that throughout the whole country, in all the corners thereof, you could not have pitched upon ſuch other four: which I ſpeak not ſo much in regard of the moſt excellent qualifications and accompliſhments, wherewith all of them are endowed, for the reſpective diſcharge and management of each his own vocation and calling, (wherein, without all doubt or controverſy, they are the paragons of the land, and ſurpaſs all others) as becauſe that Rondibilis is married now, who before was not: Hippothadeus was not before, nor is yet: Bridlegooſe was married once, but is not now: and Trouillogan is married now, who wedded was to another wife before. Sir, if it may ſtand with your good liking, I will eaſe Carpalim of ſome parcel of his labour, and invite Bridlegooſe myſelf, with whom I of a long time have had a very intimate familiarity, and unto whom I am to ſpeak on the behalf of a pretty, hopeful youth, who now ſtudieth at Toulouſe, under the moſt learned, virtuous dr. Boiſſonné (4). Do what you deem moſt expedient, quoth Pantagruel, and tell me, if my recommendation can in any thing be ſerviceable for the promoting of the good of that youth, or otherways tend to the bettering of the dignity and office of the worthy Boiſſonné, whom I do love and reſpect, for one of the ableſt and moſt ſufficient in his way, that any where are extant. Sir, I will uſe therein my beſt endeavours, and heartily beſtir myſelf about it.

(4) Boiſſonné] He was profeſſor of law at Toulouſe. John Voute of Rheims, in 1536, dedicated to him the ſecond book of his epigrams.

CHAP. XXX.

How the theologue, Hippothadeus, giveth counſel to Panurge in the matter and buſineſs of his nuptial enterprize.

THE dinner, on the ſubſequent ſunday, was no ſooner made ready, than that the afore-named invited gueſts gave thereto their appearance, all of them; Bridlegooſe only excepted, who was the deputy-governor of Fonſbeton. At the uſhering in of the ſecond ſervice, Panurge, making a low reverence, ſpake thus: Gentlemen, the queſtion I am to propound unto you ſhall be uttered in very few words. Should I marry or no? If my doubt herein be not reſolved by you, I ſhall hold it altogether inſolvable, as are the Inſolubilia (1) de Aliaco: for all of you are elected, choſen, and culled out from amongſt others, every one in his own condition and quality, like ſo many picked peas on a carpet.

The father Hippothadeus, in obedience to the bidding of Pantagruel, and with much courteſy to the company, anſwered exceeding modeſtly, after this manner: My friend, you are pleaſed to aſk counſel of us; but firſt you muſt conſult with yourſelf. Do you find any trouble or diſquiet in your body, by the importunate ſtings and prickings of the fleſh? That I do, quoth Panurge, in a hugely ſtrong and almoſt irreſiſtible meaſure. Be not offended, I beſeech you, good father, at the freedom of my expreſſion. No truly, friend, not I, quoth Hippo-

(1) Inſolubilia de Aliaco] Peter d'Ailly, one of whoſe Inſolubilia was: An porcus qui ad venalitium agitur, ab homine an à funiculo teneatur?

thadeus:

thadeus; there is no reaſon why I ſhould be diſpleaſed therewith: but in this carnal ſtriſe and debate of yours, have you obtained from God the gift and ſpecial grace of continency? In good faith, not, quoth Panurge. My counſel to you in that caſe, my friend, is, that you marry, quoth Hippothadeus: for you ſhould rather chooſe to marry once, than to burn ſtill in fires of concupiſcence. Then Panurge, with a jovial heart and a loud voice, cried out, That is ſpoke gallantly, without circumbilivaginating about and about, and never hitting it in the central point. Grammercy, my good father: in truth, I am reſolved now to marry, and without fail I ſhall do it quickly. I invite you to my wedding: by the body of a hen, we ſhall make good cheer, and be as merry as crickets: you ſhall wear the bridegroom's colours; and if we eat a gooſe, my (2) wife ſhall not roaſt it for me. I ſhall intreat you to lead up the firſt dance of the bride's maids, if it may pleaſe you to do me ſo much favour and honour. There reſteth yet a ſmall difficulty, a little ſcruple, yea, even leſs than nothing, whereof I humbly crave your reſolution. Shall I be a cuckold, father, yea, or no? By no means, anſwered Hippothadeus, will you be cuckolded, if it pleaſe God. O the Lord help us now! quoth Panurge: whither are we driven to, good folks? To the conditionals: which, according to the rules and precepts of the dialectic faculty, admit of all contradictions and impoſſibilities.

(2) My wife ſhall not roaſt it for me] In the farce of Patelin, the woollen-draper, whom Patelin promiſed to treat that evening with a gooſe of his (Patelin's) wife's own roaſting, was deceived by that impoſtor, who had not wherewithal to buy a gooſe. Here Panurge, to let Hippothadeus know, that he would in good earneſt regale him with a roaſted gooſe, tells him beforehand, that it ſhall not fare with his gooſe, as with Patelin's.

If my tranſalpine mule had wings, my tranſalpine mule would fly. If it pleaſe God, I ſhall not be a cuckold: but I ſhall be a cuckold, if it pleaſe him. Good God, if this were a condition which I knew how to prevent, my hopes ſhould be as high as ever, nor would I deſpair. But you here ſend me to God's privy council, to the cloſet of his little pleaſures. You, my French countrymen, which is the way you take to go thither?

My honeſt father, I believe it will be your beſt not to come to my wedding: the clutter and dingle-dangle noiſe of marriage gueſts will diſturb you, and break the ſerious fancies of your brain. You love repoſe, with ſolitude and ſilence; I really believe you won't come. And then you dance but indifferently, and would be out of countenance at the firſt entry. I will ſend you ſome good things to your chamber, together with the bride's favour, and there you may drink our health, if it may ſtand with your good liking. My friend, quoth Hippothadeus, take my words in the ſenſe wherein I meaned them, and do not miſinterpret me. When I tell you, if it pleaſe God, do I to you any wrong therein? is it an ill expreſſion? is it a blaſpheming clauſe, or reſerve any ways ſcandalous unto the world? Do not we thereby honour the Lord God Almighty, creator, protector, and conſerver of all things? Is not that a mean, whereby we do acknowledge him to be the ſole giver of all whatſoever is good? Do not we in that manifeſt our faith, that we believe all things to depend upon his infinite and incomprehenſible bounty? and that without him nothing can be produced, nor after its production be of any value, force, or power, without the concurring aid and favour of his aſſiſting grace? Is it not a canonical and authentic exception, worthy to be premiſed to all our undertakings? Is it not expedient that what we propoſe unto ourſelves, be ſtill

referred

referred to what ſhall be diſpoſed of by the ſacred will of God, unto which all things muſt acquieſce, in the heavens as well as on the earth? Is not that verily a ſanctifying of his holy name? My friend, you ſhall not be a cuckold, if it pleaſe God: nor ſhall we need to deſpair of the knowledge of his good will and pleaſure herein, as if it were ſuch an abſtruſe and myſteriouſly hidden ſecret, that for the clear underſtanding thereof it were neceſſary to conſult with thoſe of his celeſtial privy council, or expreſly make a voyage into the empyrean chamber, where order is given for the effectuating of his moſt holy pleaſures. The great God hath done us this good, that he hath declared and revealed them to us openly and plainly, and deſcribed them in the holy bible. There will you find that you ſhall never be a cuckold, that is to ſay, your wife ſhall never be a ſtrumpet, if you make choice of one of a commendable extraction, deſcended of honeſt parents, and inſtructed in all piety and virtue: ſuch an one as hath not, at any time, haunted or frequented the company or converſation of thoſe that are of corrupt or depraved manners; one loving and fearing God, who taketh a ſingular delight in drawing near to him by faith, and the cordial obſerving of his ſacred commandments: and finally, one who ſtanding in awe of the divine majeſty of the Moſt high, will be loth to offend him, and loſe the favourable kindneſs of his grace through any defect of faith, or tranſgreſſion againſt the ordinances of his holy law, wherein adultery is moſt rigorouſly forbidden, and a cloſe adherence to her huſband alone moſt ſtrictly and ſeverely enjoined; yea, in ſuch ſort, that ſhe is to cheriſh, ſerve and love him above any thing, next to God, that meriteth to be beloved. In the interim, for the better ſchooling of her in theſe inſtructions, and that the wholſome doctrine of a matrimonial duty may take the deeper root in

her mind, you muſt need carry yourſelf ſo on your part, and your behaviour is to be ſuch, that you are to go before her in a good example, by entertaining her unfeignedly with a conjugal amity; by continually approving yourſelf, in all your words and actions, a faithful and diſcreet huſband; and by living not only at home, and privately with your own houſhold and family, but in the face alſo of all men, and open view of the world, devoutly, virtuouſly, and chaſtly, as you would have her on her ſide to deport and demean herſelf towards you, as becomes a godly, loyal and reſpectful wife, who maketh conſcience to keep inviolable the tie of the matrimonial oath. For as that looking-glaſs is not the beſt which is moſt deck'd with gold and precious ſtones, but that which repreſenteth to the eye the livelieſt ſhapes of objects ſet before it: even ſo that wife ſhould not be moſt eſteemed who richeſt is, and of the nobleſt race, but ſhe who fearing God, conforms herſelf neareſt unto the humour of her huſband. Conſider how the moon doth not borrow her light from Jupiter, Mars, Mercury, or any other of the planets; nor yet from any of thoſe ſplendid ſtars, which are ſet in the ſpangled firmament; but from her huſband only, the bright ſun, which ſhe receiveth from him more or leſs, according to the manner of his aſpect, and variouſly beſtowed eradiations. Juſt ſo ſhould you be a pattern to your wife in virtue, goodly zeal, and true devotion, that by your radiance, in darting on her the aſpect of an exemplary goodneſs, ſhe, in your imitation, may outſhine the luminaries of all other women. To this effect you daily muſt implore God's grace to the protection of you both. You would have me then, quoth Panurge, (twiſting the whiſkers of his beard on either ſide, with the thumb and fore-finger of his left hand) to eſpouſe and take to wife the prudent frugal woman deſcribed by Solomon; without all doubt

doubt ſhe is dead; and truly, to my beſt remembrance, I never ſaw her; the Lord forgive me. Nevertheleſs I thank you, father: eat this ſlice of march-pane, it will help your digeſtion; then ſhall you be preſented with a cup of claret hipocras, which is right healthful and ſtomached. Let us proceed.

CHAP. XXXI.

How the phyſician Rondibilis counſelleth Panurge.

PAnurge, continuing his diſcourſe, ſaid: The firſt word which was ſpoken by him who gelded the lubbardly quaffing monks of Sauſſiniac (1), after that he had unſtoned friar Caulderiel, was this; To the reſt. In like manner, I ſay, to the reſt. Therefore I beſeech you, my good maſter Rondibilis, ſhould I marry or not? By the ambling of my mule (2), quoth

(1) Monks of Sauſſiniac] May not this be the ſtory which Thevet, l. iii. c. lxv, of his eminent men, relates of certain monks of the abby of Cluny, whom, becauſe of their irregular, diſſolute lives, their prior Philip Bourgoing had all caſtrated, one after another, in a place of the convent whither he had ſent for them ſeparately?

(2) By the ambling of my mule] So it is in the original; par les ambles de mon mulet. I know not what Sir T. U. meant by the raking pace of my mule. In Rondibilis, the author touches William Rondelet, a phyſician of Montpellier, a huge corpulent man (ſee de Thou). Rabelais makes him ſwear in this manner, becauſe there was nothing more valuable to him than the ambling

quoth Rondibilis, I know not what anſwer to make to this problem of yours. You ſay that you feel in you the pricking ſtings of ſenſuality, by which you are ſtirred up to venery. I find in our faculty of medicine, and we have founded our opinion therein upon the deliberate reſolution and final deciſion of the ancient platonics, that carnal concupiſcence is cooled and quelled five ſeveral ways.

Firſt, by the means of wine (3). I ſhall eaſily believe that, quoth friar John; for when I am well whitled with the juice of the grape, I care for nothing elſe ſo I may ſleep. When I ſay, quoth Rondibilis, that wine abateth luſt, my meaning is, wine immoderately taken: for by intemperancy, proceeding from the exceſſive drinking of ſtrong liquor, there is brought upon the body of ſuch a ſwill-down bouzer a chilneſs in the blood, a ſlackening in the ſinews, a diſſipation of the generative ſeed, a numbneſs and hebetation of the ſenſes, with a perverſive wrineſs and convulſion of the muſcles; all which are great lets and impediments to the act of generation. Hence it is that Bacchus, the god of bibbers, tiplers, and drunkards, is moſt commonly painted beardleſs, and clad in a woman's habit, as a perſon altogether effeminate, or like a libbed eunuch. Wine nevertheleſs, taken moderately, worketh quite contrary effects, as is implied by the old proverb, which ſaith, That

ambling of his mule, which might often have endangered his neck, had he put the beaſt upon a trot or a gallop.

(3) By means of wine] Scævola de St. Marthe ſays of Rondibilis, that he drank nothing but water, whether becauſe he had a natural averſion to wine, or that his nurſe having given him the foul diſeaſe, an indiſpoſition, occaſioned by the relicks of it, obliged him to refrain from wine, the remaining part of his life. See the hiſtory which John-Stephen Strobelberg has publiſhed, of the univerſity of Montpellier.

Venus

Venus takes cold when not accompanied with Ceres and Bacchus. This opinion is of great antiquity, as appeareth by the teſtimony of Diodorus the Sicilian, (4) and confirmed by Pauſanias (5); and it was univerſally held amongſt the Lampſacians, that don Priapus was the ſon of Bacchus and Venus.

Secondly, The fervency of luſt is abated by certain drugs, plants, herbs and roots, which make the taker cold, maleficiated, unfit for, and unable to perform the act of generation; as hath been often experimented in the water-lilly, heraclea, agnus caſtus, willow-twigs, hemp-ſtalks, woodbind, honeyſuckle, tamariſk, chaſt-tree, mandrake, bennet, kecbugloſſe, the ſkin of the hippopotamus, and many other ſuch: which by convenient doſes, proportioned to the peccant humour and conſtitution of the patient, being duly and ſeaſonably received within the body, what by their elementary virtues on the one ſide, and peculiar properties on the other, do either benumb, mortify and beclumpſe with cold, the prolific ſemence; or ſcatter and diſperſe the ſpirits, which ought to have gone along with and conducted the ſperm to the places deſtinated and appointed for its reception; or laſtly, ſhut up, ſtop and obſtruct the ways, paſſages and conduits through which the ſeed ſhould have been expelled, evacuated, and ejected. We have nevertheleſs of thoſe ingredients, which, being of a contrary operation, heat the blood, bend the nerves, unite the

(4) Diodorus the Sicilian] Fabulantur antiqui, filium Dionyſii ac Veneris Priapum fuiſſe: ducti verò ſatis ſimili conjectura, quòd qui vino indulgent, ſunt natura ad Venerem promptiores, l. v. c. i. of Diodorus Siculus. Theſe are words quoted from an ancient tranſlation of that author printed by Gryphius's heirs. The Greek text edition of Hanau 1604, ſays much the ſame thing, but then it is in l. iv.

(5) Pauſanias] In his Boeotics.

ſpirits,

ſpirits, quicken the ſenſes, ſtrengthen the muſcles, and thereby rouze up, provoke, excite and inable a man to the vigorous accompliſhment of the ſeat of amorous dalliance. I have no need of thoſe, quoth Panurge, God be thanked, and you my good maſter. Howſoever, I pray you take no exception or offence at theſe my words: for what I have ſaid was not out of any ill will I did bear to you, the Lord knows.

Thirdly, the ardour of lechery is very much ſubdued and check'd by frequent labour and continual toiling: for by painful exerciſes and laborious working, ſo great a diſſolution is brought upon the whole body, that the blood, which runneth along the channels of the veins thereof, for the nouriſhment and alimentation of each of its members, hath neither time, leiſure, nor power to afford the ſeminal reſudation, or ſuperfluity of the third concoction, which nature moſt carefully reſerves for the conſervation of the individual, whoſe preſervation ſhe more heedfully regardeth than the propagating of the ſpecies, and multiplication of human kind. Whence it is, that Diana is ſaid to be chaſte, becauſe ſhe is never idle, but always buſied about her hunting. For the ſame reaſon was a camp, or leaguer, of old called caſtrum (6), as if they would have ſaid caſtum: becauſe the ſoldiers, wreſtlers, runners, throwers of the bar, and other ſuch like athletic champions, as are uſually ſeen in a military circumvallation, inceſſantly travel and turmoil, and are in a perpetual ſtir and agitation. To this purpoſe Hippocrates alſo

(6) Caſtrum, quaſi Caſtum] Caſtra, ſays Iſidorus in his etymologies, lib. ix, ſunt, ubi miles ſteterit; dicta autem caſtra, quaſi caſta, eò quod ibi caſtraretur libido. A caſtle, from caſtrating of luſt! parliament, from parler and mens, ſpeaking one's mind! firmament, firma mentis, a farm for the mind!

writeth in his book, De aëre, aqua, & locis, that in his time there were people in Scythia as impotent as eunuchs, in the diſcharge of a venereal exploit; becauſe that without any ceſſation, pauſe, or reſpite, they were never from off horſeback, or otherways aſſiduouſly imployed in ſome troubleſome and moleſting drudgery. On the other part, in oppoſition and repugnancy hereto, the philoſophers ſay, that idleneſs is the mother of lechery. When it was aſked Ovid (7), Why Ægyſtus became an adulterer? he made no anſwer but this, Becauſe he was idle. Who were able to rid the world of loitering and lazineſs, might eaſily fruſtrate and diſappoint Cupid (8) in all his deſigns, aims, engines and devices, and ſo diſable and appall him, that his bow, quiver, and darts ſhould from thenceforth be a meer needleſs load and burthen to him: for it could not then lie in his power to ſtrike or wound any of either ſex, with all the arms he had. He is not, I believe, ſo expert an archer, as that he can hit the cranes flying in the air, or yet the young ſtags ſkipping through the thickets, as the Parthians knew well how to do; that is to ſay, people moyling, ſtirring, and hurrying up and down, reſtleſs, and without repoſe. He muſt have thoſe huſht, ſtill, quiet, laying at ſtay, lither, and full of eaſe, whom he is able, though his mother help him, to touch, much leſs to pierce with all his arrows. In confirmation hereof, Theophraſtus being aſked on a time, What kind of beaſt or thing he judged a toyiſh, wanton love to be; he made anſwer, that it was a paſſion of idle and ſlug-

(7) Ovid. &c.] De remed. amoris.

Quæritur Ægiſtus quare ſit factus adulter;
In promptu cauſa eſt, deſidioſus erat.

(8) Cupid, &c.] Encore Ovid:

Otia ſi tollas, periêre Cupidinis artes.

giſh

giſh ſpirits (9). From which pretty deſcription of tickling love-tricks that of Diogenes's hatching was not very diſcrepant, when he defined lechery, the occupation of folks deſtitute of all other occupation. For this cauſe the Sicyonian ſculptor Canachus (10) being deſirous to give to underſtand, that ſloth, drowſineſs, negligence, and lazineſs were the prime guardians and governeſſes of ribaldry, made the ſtatue of Venus (not ſtanding, as other ſculptors uſed to do, but) ſitting.

Fouthly, The tickling pricks of incontinency are blunted by an eager ſtudy: for from thence proceedeth an incredible reſolution of the ſpirits, that oftentimes there do not remain ſo many behind, as may ſuffice to puſh and thruſt forwards the generative reſudation to the places thereto appropriated, and therewithal inflate the cavernous nerve, whoſe office is to ejaculate the moiſture for the propagation of human progeny. Leſt you ſhould think it not ſo, be pleaſed but to contemplate a little the form, faſhion, and carriage of a man exceeding earneſtly ſet upon ſome learned meditation, and deeply plunged therein, and you ſhall ſee how all the arteries of his brains are ſtretched forth, and bent like the ſtring of a croſs-bow; the more promptly, dexterouſly, and copiouſly to ſuppeditate, furniſh, and ſupply him with ſtore of ſpirits, ſufficient to repleniſh, and fill up the ventricles, ſeats, tunnels, manſions, receptacles, and celluls of the common ſenſe; of the imagination, apprehenſion, and fancy of the ratiocination, arguing, and reſolution; as likewiſe of the memory, recordation, and remembrance; and with great alacrity, nimbleneſs, and agility to run, paſs, and courſe from the one to the other, through thoſe

(9) That it was, &c.] This apothegm is Diogenes the Cynic's, not Diogenes Laërtius's.

(10) Canachus] See Pauſanius's Corinthiacs.

pipes,

pipes, windings, and conduits, which to ſkillful anatomiſts are perceivable, at the end of the wonderful net, where all the arteries cloſe in a terminating point. Which arteries, taking their riſe and origin from the left capſula of the heart, bring through ſeveral circuits, ambages, and anfractuoſities, the vital ſpirits, to ſubtilize and refine them to the ætherial purity of animal ſpirits. Nay, in ſuch a ſtudiouſly muſing perſon, you may eſpy ſo extravagant raptures of one, as it were out of himſelf, that all his natural faculties for that time will ſeem to be ſuſpended from each their proper charge and office, and his exterior ſenſes to be at a ſtand. In a word, you cannot otherways chuſe than think, that he is by an extraordinary extaſy quite tranſported out of what he was, or ſhould be; and that Socrates did not ſpeak improperly, when he ſaid, that philoſophy was nothing elſe but a meditation upon death. This poſſibly is the reaſon, why Democritus (11) deprived himſelf of the ſenſe of ſeeing, prizing at a much lower rate the loſs of his ſight, than the diminution of his contemplations; which he frequently had found diſturbed by the vagrant, flying-out ſtrayings of his unſettled and roving eyes. Therefore is it, that Pallas, the goddeſs of wiſdom, tutreſs and guardianeſs of ſuch as are diligently ſtudious, and painfully induſtrious, is, and hath been ſtill accounted a virgin. The muſes, upon the ſame conſideration, are eſteemed perpetual maids: and the graces, for the like reaſon, have been held to continue in a ſempiternal pudicity. I remember to have read (12), that Cupid on a time being aſked of his mother Venus, why he did not

(11) Democritus, &c.] Vid. Cicero, lib. v. Tuſc. queſtions, and Plutarch's treatiſe of curioſity.

(12) To have read] In Lucian, in the dialogue intituled, Venus and Cupid.

aſſault

aſſault and ſet upon the muſes; his anſwer was, that he found them ſo fair, ſo ſweet, ſo fine, ſo neat, ſo wiſe, ſo learned, ſo modeſt, ſo diſcreet, ſo courteous, ſo virtuous, and ſo continually buſied and employed; one, in the ſpeculation of the ſtars; another, in the ſupputation of numbers; the third, in the dimenſion of geometrical quantities; the fourth, in the compoſition of heroic poems; the fifth, in jovial interludes of a comic ſtrain; the ſixth, in the ſtately gravity of a tragic vein; the ſeventh, in the melodious diſpoſition of muſical airs; the eighth, in the compleateſt manner of writing hiſtories, and books on all ſorts of ſubjects; and the ninth, in the myſteries, ſecrets, and curioſities of all ſciences, faculties, diſciplines, and arts whatſoever, whether liberal or mechanic; that approaching near unto them, he unbended his bow, ſhut his quiver, and extinguiſhed his torch, through meer ſhame, and fear that by miſchance he might do them ſome hurt or prejudice: which done, he thereafter put off the fillet wherewith his eyes were bound, to look them in the face, and to hear their melody and poetic odes. There took he the greateſt pleaſure in the world; that many times he was tranſported with their beauty and pretty behaviour, and charmed aſleep by the harmony: ſo far was he from aſſaulting them, or interrupting their ſtudies. Under this article may be compriſed, what Hippocrates wrote in the aforecited treatiſe concerning the Scythians, as alſo that in a book of his intituled, Of breeding and production; where he hath affirmed all ſuch men to be unfit for generation, as have their parotid arteries cut, whoſe ſituation is beſide the ears: for the reaſon given already, when I was ſpeaking of the reſolution of the ſpirits, and of that ſpiritual blood, whereof the arteries are the ſole and proper receptacles; and that likewiſe he doth maintain a large portion of the paraſtatic li-

quor,

quor, to iſſue and deſcend from the brains and backbone.

Fifthly, (13) By the too frequent reiteration of the act of venery. There did I wait for you, quoth Panurge, and ſhall willingly apply it to myſelf; whilſt any one that pleaſeth may, for me, make uſe of any of the four preceding. That is the very ſame thing, quoth friar John, which (14) fa-

(13) By the too frequent, &c.] Rabelais only ſays, Quintement, par l'acte venerien. Which, tho' conciſe, is more ſignificant than that multiplicity, or rather ſuperfluity of words the tranſlator uſes here, and indeed every where. Rabelais is as much to be admired for the conciſeneſs of his ſtyle, as for the eaſineſs of it. To which I may add the correctneſs of his language and fitneſs of his words, almoſt inimitable in a tranſlation, without the application of a good deal of thought, and that continually. To explain my meaning by an example; ſpeaking of the weapons the people of Corinth provided themſelves with againſt they were beſieged, he calls them repugnatory weapons, not expugnatory weapons, as our tranſlator inadvertently turns it.

(14) Father Scyllino] Rabelais's word is fray Scyllino: fray means frere, i. e. brother (not father). Scyllino, or, as ſome editions, and particularly this of m. du Chat has it, Scyllo, may come from ſcilla, a ſea-onion (ſquill). Bocace, in one of his novels, calls a certain monk, brother Onion, (frate cipolla). Rabelais, in imitation of him, might have uſed the ſame appellation here (frere oignon, brother Onion, but he choſe rather that of brother ſea-onion (fray Scyllo) becauſe he was a monk of Marſeilles, a maritime city. The ſtory itſelf is the ſame with that which Poggius tells of a certain hermit of Piſa. Eremita, ſays he, qui Piſis morabatur, tempore Petri Gambacurtæ, meretricem noctu in ſuam cellulam deduxit, vigeſieſque ea nocte mulierem cognovit; ſemper cum moveret clunes, ut crimen fugeret luxuriæ, vulgaribus verbis dicens; domati carne cativella; hoc eſt, doma te, miſerrima caro. Scyllo, as the edition

ther Scyllino, prior of St. Victor at Marſeilles, calleth by the name of maceration, mortification, and taming of the fleſh. I am of the ſame opinion; and ſo was the hermit of Saint Radegonde, a little above Chinon: For, quoth he, the hermits of Thebaid can no way more aptly or expediently macerate and bring down the pride of their bodies, daunt and mortify their lecherous ſenſuality, or depreſs and overcome the ſtubbornneſs and rebellion of the fleſh, than by duſting and fanlerluching it five and twenty, or thirty times a day. I ſee Panurge, quoth Rondibilis, neatly featured, and proportioned in all the members of his body; of a good temperament in his humours, well complexioned in his ſpirits, of a competent age, in an opportune time, and of a reaſonably forward mind to be married: truly, if he encounter with a wife of the like nature, temperament, and conſtitution, he may beget upon her children worthy of ſome (15) tranſpontine monarchy; and the ſooner he marry, it will be the better for him, and the more conducible for his profit, if he would ſee and have his children in

edition of 1626 has it inſtead of Scyllino, ſeems to allude to the Greek verb σκύλλω, moleſtiam exhibeo, fatigo; to deſcribe a monk who, like him here, fatigues himſelf in taming his fleſh: and this name does not ill ſuit a religious of a houſe like that of St. Victor, at Marſeilles, where, 'tis ſaid, they take the vow of chaſtity only in quantum poteſt humana fragilitas pati. This is the abbé Guyet's remark, written with his own hand in the margin of his Rabelais, in this place. I ſhall conclude this long (tho' I hope, not tedious) note, with obſerving that almoſt all the printers of Rabelais, not underſtanding the word fray, put it, ſome of 'em feray, others je feray.

(15) Tranſpontine monarchy] Beyond-ſea. Some ſuch monarchies were form'd in the eaſt, in the age of croiſades.

his

his own time well provided for. Sir, my worthy maſter, quoth Panurge, I will do it, do not you doubt thereof; and that quickly enough, I warrant you. Nevertheleſs, whilſt you were buſied in the uttering of your learned diſcourſe, this flea, which I have in mine ear, hath tickled me more than ever. I retain you in the number of my feſtival gueſts, and promiſe you, that we ſhall not want for mirth, and good chear enough; yea, over and above the ordinary rate. And, if it may pleaſe you, deſire your wife to come along with you, together with her ſhe-friends and neighbours, that is to be underſtood; (16) and there ſhall be fair play.

(16) And there ſhall be fair play] More rightly, and there ſhall be ſport, but without rudeneſs. Et jeu ſans villenie; that is, you ſhall want for no diverſion, in a civil way: and as no one is ignorant of the proverb; jeu de main, jeu de villain, I depend upon't you will all ſo far bear it in mind, as not to towze my wife, or uſe any horſe play to her. (Welcome to Bell-bar, bar-bell, was a no leſs merry than memorable ſaying of Sir Robt. Howard, to ſome noble gueſts he had invited to come and ſee him at Bell-bar, Northall.) The French proverb above, is of great antiquity, and Brantome, in his 7th diſc. of his Dames illuſtres, p. 359, obſerves that Froiſſard relates that Jeanne of Franco, the firſt of the name, queen of Naples, preſented herſelf before the pope at Fordi, confeſt to him and, ſhow'd him all her ware and jeu ſans villenie, all the game without naughtineſs. In heraldry, a lion ſans villenie, is a lion without his pizzle and ſtones. (Such a lion is more a lamb, than a lion, for all his fierce looks.)

CHAP.

CHAP. XXXII.

How Rondibilis declareth cuckoldry to be naturally one of the appendances of marriage.

THere remaineth as yet, (quoth Panurge, going on in his diſcourſe) one ſmall ſcruple to be cleared. You have ſeen heretofore, I doubt not, in the Roman ſtandards, S. P. Q. R. ſi, peu, que, rien. Shall not I be a cuckold? (1) By the haven of ſafety, cried out Rondibilis, what is this you aſk of me? if you ſhall be a cuckold? My noble friend, I am married, and you are like to be ſo very ſpeedily: therefore be pleaſed, from my experiment in the matter, to write in your brain, with a ſteel pen, this ſubſequent ditton: 'There is no married man who doth not run the hazard of being made a cuckold.' Cuckoldry naturally attendeth marriage; the ſhadow doth not more naturally follow the body, than cuckoldry enſueth after marriage, to place fair horns upon the huſband's heads.

And when you ſhall happen to hear any man pronounce theſe three words: He is married: if

(1) By the haven of ſafety] In the original, Aure de grace; a Languedochian exclamation uſed by the phyſician Rondibilis, who, 'tis likely, was uſed in this manner, to call upon the Holy ghoſt, and implore the aid of the ſpirit of grace. The 32d ſtanza of the 1ſt cant. of Taſſo's Jeruſalem.

Hor quai penſier, quai petti
Son chiuſi a te, Sant aura!

What thoughts, what hearts are ſhut to thee, Bleſt air,

you

you then ſay he is, hath been, ſhall be, or may be a cuckold, you will not be accounted an unſkilful artiſt in framing of true conſequences. Tripes and bowels of all the devils, cries Panurge, what do you tell me? My dear friend, anſwered Rondibilis, as Hippocrates, on a time, was in the very nick of ſetting forwards (2) from Lango to Poliſtillo, to viſit the philoſopher Democritus, he wrote a familiar letter to his friend Dionyſius, wherein he deſired him, That he would, during the interval of his abſence, carry his wife to the houſe of her father and mother, who were an honourable couple, and of good repute; becauſe I would not have her at my home, ſaid he, to make abode in ſolitude. Yet notwithſtanding this her reſidence before her parents, do not fail, quoth he, with a moſt heedful care and circumſpection to pry into her ways, and to eſpy what places ſhe ſhall go to with her mother, and who thoſe be that ſhall repair unto her: not, quoth he, that I do miſtruſt her virtue, or that I ſeem to have any diffidence of her pudicity, and chaſte behaviour; for of that I have frequently had good and real proofs: but I muſt freely tell you, ſhe is a woman; there lies the ſuſpicion.

My worthy friend, the nature of women is ſet forth before our eyes, and repreſented to us by the moon, in divers other things, as well as in this, that they ſquat, ſculk, conſtrain their own inclinations, and with all the cunning they can, diſſemble and play the hypocrite in the ſight and preſence of their huſbands; who come no ſooner to be out of the way, but that forthwith they take their advantage, paſs the time merrily, deſiſt from all labour,

(2) From Lango to Poliſtillo] Lango is the ancient Côs, Hippocrates's country. Poliſtillo is the ancient Abdera, the philoſopher Democritus's country. This letter of Hippocrates is fictitious. See le Clerc's hiſt. of phyſic.

frolick it, gad abroad, lay aſide their counterfeit garb, and openly declare and manifeſt the interior of their diſpoſitions: even as the (3) moon, when ſhe is in conjunction with the ſun, is neither ſeen in the heavens, nor on the earth; but in her oppoſition, when remoteſt from him, ſhineth in her greateſt fullneſs, and wholly appeareth in her brighteſt ſplendor whilſt it is night. Thus women are but women.

When I ſay womankind, I ſpeak of a ſex ſo frail, ſo variable, ſo changeable, ſo fickle, inconſtant, and imperfect, that in my opinion, nature (under favour nevertheleſs of the prime honour and reverence which is due unto her) did in a manner miſtake the road which ſhe had traced formerly, and ſtray exceedingly from that excellence of providential judgment, by the which ſhe had created and formed all other things, when ſhe built, framed, and made up the woman. And having thought upon it a hundred and five times, I know not what elſe to determine therein, ſave only that in the deviſing, hammering, forging, and compoſing of the woman, ſhe hath had a much tenderer regard, and by a great deal more reſpectful heed to the delightful conſortſhip, and ſociable delectation of the man, than to the perfection and accompliſhment of the individual womaniſhneſs, or muliebrity. The divine philoſopher, Plato, was doubtful in what rank of living creatures to place and collocate them; whether amongſt the rational animals, by elevating them to an upper ſeat in the ſpecifical claſſes of humanity; or with the irrational, by degrading them to a lower bench on the oppoſite ſide, of a brutal kind, and meer beſtiality: for nature hath poſited in a privy, ſecret and inteſtine place of their bodies, a ſort of

(3) Moon] Compariſon taken from Plutarch, in his precepts on marriage.

mem-

member (by ſome not impertinently termed an animal) which is not to be found in men. Therein ſometimes are engendered certain humours ſo ſaltiſh, brackiſh, clammy, ſharp, nipping, tearing, prickling, and moſt eagerly tickling, that by their ſtinging acrimony, rending nitroſity, figging itch, wriggling mordicancy, and ſmarting ſalſitude, (for the ſaid member is altogether ſinewy, and of a moſt quick and lively feeling) their whole body is ſhaken and ebrangled, their ſenſes totally raviſhed and tranſported, the operations of their judgment and underſtanding utterly confounded, and all diſordinate paſſions and perturbations of the mind thoroughly and abſolutely allowed, admitted, and approved of; yea, in ſuch ſort, that if nature had not been ſo favourable unto them, as to have ſprinkled their forehead with a little tincture of baſhfulneſs and modeſty, you ſhould ſee them in a frantic mood (4) run mad after lechery, and hie apace up and

(4) Run mad after lechery, &c.] It is in the original, run for the codpiece-point, courir l'aguillete. The learned may ſee in du Chat, a curious criticiſm, and ſome pleaſant hiſtorical remarks on this phraſe and cuſtom. The ſubſtance of 'em is, that in Rabelais's time, and even ſince till about the year 1676, it was cuſtomary at Beaucaire, the eve of the great fair, to make the madams that came thither to trade, run races naked, and ſhe that beat, had for her prize a bundle of codpiece-points. Again, at Toulouſe and other places, the common wenches are (or at leaſt were in old time) enjoined to wear codpiece-points on one of their ſhoulders, to diſtinguiſh them from thoſe that profeſſed honeſty. And now I'm upon this point, I'll conclude with Cotgrave's words on Aguillette nouée. It ſignifies, ſays he, the charming of a man's codpiece-point ſo, as he ſhall not be able to uſe his own wife, or woman, (tho' he may uſe any other.) Hence, avoir aguillette nouée,

down with haſte and luſt, in queſt of, and to fix ſome chamber-ſtandard in their Paphian ground; that never did the proetides, mimallonides, nor lyæan thyads deport themſelves in the time of their bacchanalian feſtivals, more ſhameleſsly, or with ſo effronted and brazen-faced impudency; becauſe this terrible animal is knit unto, and hath an union with all the chief and moſt principal parts of the body, as to anatomiſts is evident. Let it not here be thought ſtrange that I ſhould call it an animal, ſeeing therein I do no otherwiſe than follow and adhere to the doctrine of the academic and peripatetic philoſophers. For if a proper motion be a certain mark and infallible token of the life and animation of the mover, (as Ariſtotle writeth) and that any ſuch thing as moveth of itſelf ought to be held animated, and of a living nature; then aſſuredly Plato with very good reaſon did give it the denomination of an animal; for that he perceived and obſerved in it the proper and ſelf-ſtirring motion of ſuffocation, precipitation, corrugation, and of indignation, ſo extreamly violent, that oftentimes by them is taken and removed from the women all other ſenſe and moving whatſoever, as if ſhe were in a ſwooning lipothymy, benumbing ſyncope, epileptic, apoplectic, palſey, and the true reſemblance of pale-faced death.

Furthermore, in the ſaid member there is a manifeſt diſcerning faculty of ſcents and odours, very perceptible to women, who feel it fly from what is rank and unſavoury, and follow fragrant and

nouée, ſignifies to want erection: this impotency is ſuppos'd to come by the force of certain words utter'd by the charmer, while he (Q. whether a ſhe mayn't do't?) ties a knot on the parties codpiece-point. To conclude, courir aguillette, ordinarily ſignifies, to be troubled with a furor uterinus.

aromatic

aromatic ſmells. It is not unknown to me how Cl. Galen ſtriveth with might and main, to prove that theſe are not proper and particular motions proceeding intrinſically from the thing itſelf, but accidentally, and by chance. Nor hath it eſcaped my notice, how others of that ſect have laboured hardly, yea, to the utmoſt of their abilities, to demonſtrate that it is not a ſenſitive diſcerning, or perception in it of the difference of wafts and ſmells, but merely a various manner of virtue and efficacy, paſſing forth and flowing from the diverſity of odoriferous ſubſtances applied near unto it. Nevertheleſs, if you will ſtudiouſly examine, and ſeriouſly ponder and weigh in Critolaus's balance the ſtrength of their reaſons and arguments, you ſhall find that they, not only in this, but in ſeveral other matters alſo of the like nature, have ſpoken at random, and rather out of an ambitious envy to check and reprehend their betters, than for any deſign to make enquiry into the ſolid truth. I will not launch my little ſkiff any further into the wide ocean of this diſpute; only will I tell you that the praiſe and commendation is not mean and ſlender, which is due to thoſe honeſt and good women, who living chaſtly and without blame, have had the power and virtue to curb, range and ſubdue that unbridled, heady and wild animal, to an obedient, ſubmiſſive and obſequious yielding unto reaſon. Therefore here will I make an end of my diſcourſe thereon, when I ſhall have told you, that the ſaid animal being once ſatiated (if it be poſſible that it can be contented or ſatisfied) by that aliment, which nature hath provided for it out of the epididymal ſtorehouſe of man, all its former irregular and diſordered motions are at an end, laid and aſſuaged; all it's vehement and unruly longings lulled, pacified and quieted; and all the furious and raging luſts, appetites and deſires thereof appeaſed, ſuppreſſed, calmed and extinguiſhed.

tinguiſhed. For this cauſe let it ſeem nothing ſtrange unto you, if we be in a perpetual danger of being cuckolds; that is to ſay, ſuch of us as have not wherewithal fully to ſatisfy the appetite and expectation of that voracious animal. Ods fiſh! quoth Panurge, have you no preventive cure in all your medicinal art, for hindering one's head to be horny-graffed at home, whilſt his feet are plodding abroad? Yes, that I have, my gallant friend, anſwered Rondibilis, and that which is a ſovereign remedy, whereof I frequently make uſe myſelf; which that you may the better reliſh, it is ſet down and written in the book of a moſt famous author, whoſe renown is of a ſtanding of two thouſand years. Hearken and take good heed. You are, quoth Panurge, by cocks hobby, a right honeſt man, and I love you with all my heart: eat a little of this (5) quince-pye; it is very proper and convenient for the ſhutting up of the orifice of the ventricle of the ſtomach, becauſe of a kind of aſtringent ſtypticity, which is in that ſort of fruit, and is helpful to the firſt concoction. But what? I think I ſpeak Latin before clerks. Stay; fill; I give you ſomewhat to drink out of this neſtorian goblet. Will you have another draught of white hippocras? Be not afraid of the (6) ſquinzy, no: there is neither ſquinanthum, ginger nor grains in it; only a little

(5) Quince-pie] See a receipt how to make it in du Chat: from Platina, de obſoniis, l. viii. In brief, they took out the cores from the quinces, and then fill'd them with beef-marrow, ſeaſoned with ſugar, cinamon, and a little ſalt. They then made a pie of them, which being baked, or otherwiſe done at a ſlow fire, either looſen'd or bound up the body, according as they were eaten at the beginning or end of a meal.

(6) Squinzy——ſquinanthum] The apothecaries may here conſult the original about the diſtemper called the ſquincy, and the vegetable ſquinanthum, or juncus odoratus of Pliny.

choice

choice cinnamon, and ſome of the beſt refined ſugar, with the delicious white-wine of the growth of that vine, which was ſet in the ſlips of the great ſorb-apple, above the walnut-tree.

CHAP. XXXIII.

Rondibilis the phyſician's cure of cuckoldry.

AT what time (1), quoth Rondibilis, Jupiter took a view of the ſtate of his olympic houſe and family, and had made the calendar of all the gods and goddeſſes, appointing unto the feſtival of every one of them its proper day and ſeaſon, eſtabliſhing certain fixed places and ſtations for the pronouncing of oracles, and relief of travelling pilgrims, and ordaining victims, immolations, and ſacrifices, ſuitable and correſpondent to the dignity and nature of the worſhipped and adored deity.--Did not he do, aſked Panurge, therein, as Tinteville (2) the biſhop of Auxerre is ſaid once to have done? This noble prelate loved entirely the pure liquor of the grape, as every honeſt and judicious man doth; therefore was it that he had an eſpecial care and regard to the bud of the vine-tree, as to the grandfather of Bacchus. But ſo it is, that

(1) At what time, &c.] This is exactly the character of dr. Rondeletius, who being by nature a pleaſant man, would be continually enlivening his lectures with ſuch like ſtories as this here, and that in the preceding chapter, &c.

(2) Tinteville] He died at Rome the laſt day but one of April, 1530, according to Gallia Chriſtiana; but was alive and hearty the 20th of Nov. the next year, according to Sebaſtian Rouillard, p. 602, of his hiſtory of Melun.

for ſundry years together he ſaw a moſt pitiful havock, deſolation and deſtruction made among the ſprouts, ſhootings, buds, bloſſoms and ſcions of the vines, by hoary froſts, dank fogs, hot miſts, unſeaſonable colds, chill blaſts, thick hail, and other calamitous chances of foul weather happening, as he thought, by the diſmal inauſpiciouſneſs of the holy days of St. George, St. Mary, St. Paul, St. Eutropius, Holy Rood, the Aſcenſion, and other feſtivals, in that time when the ſun paſſeth under the ſign of Taurus; and thereupon harboured in his mind this opinion, that the aforenamed ſaints were ſaint hail-flingers, ſaint froſt-ſenders, ſaint fogmongers, and ſaint ſpoilers of the vine-buds: for which cauſe he went about to have transfer'd their feaſts from the ſpring to the winter, to be celebrated between Chriſtmas (3) and Tiphany, the mother of the three kings, (as he called her) allowing them with all honour and reverence the liberty then to freeze, hail and rain as much as they would; for that he knew that at ſuch a time, froſt was rather profitable than hurtful to the vine-buds; and in their ſteads to have placed the feſtivals of St. Chriſtopher, St. John the Baptiſt, St. Magdalene, St. Ann, St. Domingo, and St. Lawrence; yea, and to have gone ſo far as to collocate and tranſpoſe the middle of Auguſt, in and to the beginning of May; becauſe during the whole ſpace of their ſolemnity, there was ſo little danger of hoary froſts and cold miſts, that no artificers are then held in greater requeſt, than the afforders of

(3) Between chriſtmas and tiphany] Tiphany, by an ignorant corruption for epiphany, (as the feaſt of the kings is called.) Of this feaſt of tiphany the vulgar have made a ſaint, and even our prelate too was deceived therein, as well as the reſt: ſuch a rare biſhop was he! and yet he died ambaſſador at Rome from Francis I.

refri-

refrigerating inventions, makers of junkets, fit disposers of cooling shades, composers of green arbours, and refreshers of wine.

Jupiter, said Rondibilis, forgot the poor devil Cuckoldry, who was then in the court at Paris, very eagerly solliciting a pedling suit at law for one of his vassals and tenants. Within some few days thereafter, (I have forgot how many) when he got full notice of the trick, which in his absence was done unto him, he instantly desisted from prosecuting legal processes, in the behalf of others, full of sollicitude to pursue after his own business, lest he should be forecloſed: and thereupon he appeared personally at the tribunal of the great Jupiter; displayed before him the importance of his preceding merits; together with the acceptable services, which in obedience to his commandments he had formerly performed; and therefore, in all humility, begged of him, that he would be pleased not to leave him alone, amongst all the sacred potentates, destitute and void of honour, reverence, sacrifices and festival ceremonies. To this petition Jupiter's answer was excusatory, that all the places and offices of his house were bestowed. Nevertheless so importuned was he by the continual supplications of monsieur Cuckoldry, that he, in fine, placed him in the rank, list, roll, rubric and catalogue; and appointed honours, sacrifices, and festival rites, to be observed on earth in great devotion, and tendered to him with solemnity. His feast, because there was no void, empty nor vacant place in the calendar, was to be celebrated jointly with, and on the same day that had been consecrated to the goddess Jealousy: his power and dominion should be over married folks, especially such as had handsome wives: his sacrifices were to be suspicion, diffidence, mistrust, a lowring powting sullenness, watchings, wardings, researchings, plyings, explorations, together with

the way-layings, ambuſhes, narrow obſervations, and malicious doggings of the huſband's ſcouts, and eſpials of the moſt privy actions of their wives. Herewithal every married man was expreſsly and rigorouſly commanded to reverence, honour and worſhip him; to celebrate and ſolemnize his feſtival with twice more reſpect than that of another ſaint or deity, and to immolate unto him, with all ſincerity and alacrity of heart, the above-mentioned ſacrifices and oblations, under pain of ſevere cenſures, threatnings, and comminations of theſe ſubſequent fines, mulcts, amerciaments, penalties and puniſhments to be inflicted on the delinquents; viz. That monſieur Cuckoldry (4) ſhould never be favourable nor propitious to them; that he ſhould never aid, ſupply, ſuccour nor grant them any ſubventitious furtherance, auxiliary ſuffrage, or adminiculary aſſiſtance; that he ſhould never hold them in any reckoning, account or eſtimation; that he ſhould never deign to enter within their houſes, neither at the doors, windows, nor any other place thereof; that he ſhould never haunt nor frequent their companies or converſations, how frequently ſoever they ſhould invocate him, and call upon his name; and that not only he ſhould leave and abandon them to rot alone with their wives in a ſempiternal ſolitarineſs, without the benefit of the diverſion of any copeſmate or corrival at all; but ſhould withal ſhun and eſchew them, fly from them, and eternally forſake and reject them as impious heretics

(4) Should never, &c.] All this is taken from Plutarch, except that here Rondibilis attributes to jealouſy the ſame effects which in Plutarch are attributed to grief, in a certain diſcourſe which a philoſopher made to the queen Arſinoé, to comfort her on the death of her ſon. See Plutarch, in his conſolation to Apollonius on the death of his ſon.

and

and sacrilegious persons; according to the accustomed manner of other gods, towards such as are too slack in offering up the duties and reverences, which ought to be performed respectively to their divinities; as is evidently apparent in Bacchus towards negligent vine-dressers; in Ceres, against idle plowmen and tillers of the ground; in Pomona, to unworthy fruiterers and coster-mongers; in Neptune, towards dissolute mariners and sea-faring men; in Vulcan, towards loitering smiths and forgemen; and so throughout the rest.

Now, on the contrary, this infallible promise was added; That unto all those who should make a holy day of the above-recited festival, and cease from all manner of worldly work and negociation, lay aside all their own most important occasions, and be so retchless, heedless, and careless of what might concern the management of their proper affairs, as to mind nothing else but a suspicious espying and prying into the secret deportments of their wives, and how to coop, shut up, hold at under, and deal cruelly and austerely with them, by all the harshness and hardships that an implacable, and every way inexorable jealousy can devise and suggest, conformable to the sacred ordinances of the aforementioned sacrifices and oblations, he should be continually favourable to them, should love them, sociably converse with them, should be day and night in their houses, and never leave them destitute of his presence. Now I have said, and you have heard my cure.

Ha, ha, ha, (quoth Carpalim laughing) this is a remedy yet more apt and proper than Hans Carvel's ring: the devil take me if I do not believe it. The humour, inclination and nature of women is like the thunder, whose force in its bolt, or otherways, turneth, bruiseth and breaketh only hard, massive and resisting objects, without staying or stopping at

ſoft, empty and yielding matters: for it daſheth into pieces the ſteel ſword, without doing any hurt to the velvet ſcabbard which inſheatheth it: it ruſheth alſo, and conſumeth the bones, without wounding or endamaging the fleſh, wherewith they are veiled and covered: juſt ſo it is, that women for the greater part never bend the contention, ſubtility, and contradictory diſpoſition of their ſpirits, unleſs it be to do with what is prohibited and forbidden.

Verily, quoth Hippothadeus, ſome of our doctors aver for a truth, that the firſt woman of the world, whom the Hebrews call Eve, had hardly been induced or allured into the temptation of eating of the fruit of the tree of knowledge, if it had not been forbidden her ſo to do. And that you may give the more credit to the validity of this opinion, conſider how the cautelous and wily tempter did commemorate unto her, for an antecedent to his enthymeme, the prohibition which was made to taſte it; as being deſirous to infer from thence, It is forbidden thee; therefore thou ſhould'ſt eat of it, elſe thou canſt not be a woman.

CHAP. XXXIV.

How women (1) ordinarily have the greateſt longing after things prohibited.

WHEN I was, quoth Carpalim, a whoremaſter (2) at Orleans, the whole art of rhetoric, in all its tropes and figures, was not able to afford

(1) How women, &c.] This XXXIVth chapter is adjoined to, and made part of the preceding, by m. du Chat.

(2) A whoremaſter] Ruffien, in French, does indeed ſignify both a whore-hunter and a whore-broker, but m. du

ford unto me a colour or flouriſh of greater force and value; nor could I, by any other form or manner of elocution, pitch upon a more perſuaſive argument for bringing young beautiful married ladies into the ſnares of adultery, through alluring and enticing them to taſte with me of amorous delights, than with a lively ſprightlineſs to tell them in downright terms, and to remonſtrate to them, (with a great ſhew of deteſtation of a crime ſo horrid) how their huſbands were jealous. This was none of my invention. It is written, and we have laws, examples, reaſons, and daily experiences confirmative of the ſame. If this (3) belief once enter into their noddles,

m. du Chat thinks it here means neither, becauſe of the indecency of the word, &c. but rather a ſtudent, one that from reading the rubrics of the law, may be called (but he does not ſay, is actually called) ruffien (from rufus, red; as rubric, from ruber, red), This is m. du Chat's meaning, if I underſtand him right: for he has a little darkly expreſſed himſelf. I ſhall only ſay with the Italians,

Se non è vero, è ben trovato.

(3) If this belief, &c.] This whole period is exceedingly amiſs in both the Engliſh editions, as it is tranſlated by Sir T. U. The original runs thus: Ayans ceſte perſuaſion en leurs caboches, elles feront leurs maris coquus infailliblement par bieu (ſans jurer) deuſſent elles faire ce que feirent Semiramis, Paſiphaë, Egeſta, les femmes de l'iſle Mandez en Egypte, blaſonnées par Herodote & Strabo, & aultres telles maſtines. The tranſlator makes Rabelais call Herodotus and Strabo puppies, whereas he really called Semiramis and Paſiphaë, &c. bitches. (For maſtine is a maſtiff bitch, as maſtin is a maſtiff dog). I never heard any thorough ſcholar open his mouth againſt Herodotus or Strabo, much leſs call them puppies; but as for thoſe queens, or rather queans, above-mentioned, they were worſe than

noddles, their huſbands will infallibly be cuckolds; yea, by God, will they, (without ſwearing) altho' they ſhould do like Semiramis, Paſiphaë, Egeſta, the women of the iſle Mandez in Egypt, and other ſuch like queaniſh flurting harlots, mentioned in the writings of Herodotus, Strabo, and ſuch like puppies.

Truly, quoth Ponocrates, I have heard (4) it related,

than bitches. Semiramis, tho' as famous for heroic atchievements as ever any prince was, yet fell to ſuch infamous ſenſuality, as to ſollicit her own ſon to commit inceſt with her: ſhe was, beſides, ſo cruel as to cut the throats of all the inſtruments of her luſt, (except her ſon who ſlew her). She did indeed erect magnificent tombs for them afterwards. Paſiphaë found means to be ſerved (as our country folks ſpeak) by a bull; Egeſta by a dog. What the beaſtiality of the women of Mandez was, I confeſs myſelf ignorant. [Mandez is mentioned in the ſupplement to Moreri, as to its ſituation in the middle of the Delta in Ægypt, and that's all.] But to return to our tranſlator: he makes Carpalim ſwear point-blank, by God, whereas the reader ſees, Rabelais makes him not ſwear at all, at leaſt, not by God, but by cod, par bieu, which indeed is a ſalve for Dieu. Again, where's the reader that wou'd readily underſtand the ſenſe of, Altho' they ſhould do like Semiramis, &c. The whole ought to have been tranſlated thus, (at leaſt I think ſo). If this perſwaſion once gets poſſeſſion of their pericraniums, (or, as Sir T. U. expreſſes it, if this belief once enter into their noddles,) they will infallibly make their huſbands cuckolds, (which is Rabelais's accurate way of expreſſing his ſenſe, to make it correſpond with the verb-active which comes after) yea, by cod, will they, (without ſwearing) even tho' they were to do what was done by Semiramis, Paſiphaë, Egeſta, the women of the iſland of Mandez in Egypt, (blazon'd by Herodotus and Strabo) with other ſuch like maſty-bitches.

(4) I have heard, &c.] This ſtory is taken out of a volume

lated, and it hath been told me for a verity, that pope John XXII, paſſing on a day through the abbey of Toucherome (5), was in all humility required and beſought by the abbeſs, and other diſcreet mothers of the ſaid convent, to grant them an indulgence, by means whereof they might confeſs themſelves to one another; alledging, that religious women were ſubject to ſome petty ſecret ſlips and imperfections, which would be a foul and burning ſhame for them to diſcover and to reveal to men, how ſacerdotal ſoever their function were: but that they would freelier, more familiarly, and with greater chearfulneſs, open to each other their offences, faults and eſcapes, under the ſeal of confeſſion. There is not any thing, anſwered the pope, fitting for you to impetrate of me, which I would not moſt willingly condeſcend unto: but I find one inconvenience: you know, confeſſion ſhould be kept ſecret; and you women are not able to do ſo. Exceeding well, quoth they, moſt holy father, and much more cloſely than the beſt of men. The holy father, on the very ſame day, gave them in keeping a pretty box, wherein he purpoſely cauſed a little linnet to be put, willing them very gently and cautiouſly to lock it up in ſome ſure and hidden place; and promiſing them, by the faith of a pope, that he ſhould yield to their requeſt, if they would keep ſecret what was incloſed within that depoſited box:

volume intituled; Sermones diſcipuli de tempore, ſerm. 50. The author of controverſies between the maſculine and feminine ſexes had before inſerted in it the 8th and 9th leaves of l. iii.

(5) Abbey of Toucherome] By this word, Touch-her-home, Sir T. U. tranſlates Abbaye de Coingnaufond, and very rightly, as well as wittilly; but the name of the abby in m. du Chat's edition is the true name, not a ludicrous one, and that is Fonthevrault, according to the beſt editions.

enjoyning

enjoyning them withal, not to preſume one way nor other, directly or indirectly, to go about the opening thereof, under pain of the higheſt eccleſiaſtical cenſure, eternal excommunication. The prohibition was no ſooner made, but that they did all of them boil with a moſt ardent deſire to know, and ſee what kind of a thing it was that was within it: they thought long already, that the pope was not gone, to the end they might jointly, with the more leiſure and eaſe, apply themſelves to the box-opening curioſity. The holy father, after he had given them his benediction, retired and withdrew himſelf to the pontifical lodgings of his own palace: but he was hardly gone three ſteps from without the gates of their cloyſter, when the good ladies throngingly, and as in a huddled crowd, preſſing hard on the backs of one another, ran thruſting and ſhoving who ſhould be firſt at the ſetting open of the forbidden box, and deſcrying of the quod latitat within. On the very next day thereafter, the pope made them another viſit, of a full deſign, purpoſe and intention, as they imagined, to diſpatch the grant of their ſought and wiſh'd-for indulgence: but before he would enter into a chat or communing with them, he commanded the caſket to be brought unto him: it was done ſo accordingly; but, by your leave, the bird was no more there. Then was it, that the pope did repreſent to their maternities, how hard a matter and difficult it was for them to keep ſecrets, revealed to them in confeſſion, unmanifeſted to the ears of others; ſeeing for the ſpace of four and twenty hours they were not able to lay up in ſecret a box, which he had highly recommended to their diſcretion, charge and cuſtody.

Welcome (6), in good faith, my dear maſter, welcome:

(6) Welcome] It is not ſaid by Rabelais, who it is that ſpeaks here. However, it muſt be Panurge, and his

welcome: it did me good to hear you talk: the Lord be praiſed for all! I do not remember to have ſeen you, ſince the laſt time that you acted at Montpellier with our antient friends, Anthony Saporta (7), Guy Bourguyer, Balthaſar Noyer, Tollet (8), John Quentin, Francis Robinet, John Perdrier, and Francis Rabelais, the moral comedy of him who had eſpouſed and married a dumb wife. I was there, quoth Epiſtemon: the good honeſt man, her huſband, was very earneſtly urgent to have the fillet of her tongue untied, and would needs have her ſpeak by any means: at his deſire, ſome pains were taken on her; and partly by the induſtry of the phyſician, other part by the expertneſs of the ſurgeon, the encyliglotte, which ſhe had under her tongue, being cut, ſhe ſpoke and ſpoke again; yea, within few hours ſhe ſpoke ſo loud, ſo fiercely, and ſo long, that her poor huſband returned to the ſame phyſician for a recipe to make her hold her peace. There are, quoth the phyſician, many proper remedies in our art, to make dumb women ſpeak; but there are none, that ever I could learn therein, to make them ſilent. The only cure which I have found

his calling Carpalim, monſieur notre maitre, induces m. du Chat ſtill the more to think Carpalim was a ſtudent of law, that being the compellation by which ſuch are diſtinguiſhed.

(7) Ant. Saporta] Profeſſor of phyſic at Montpellier. He was of Spaniſh extraction. There were ſeveral ſons and grandſons of the family, which Joſ. Scaliger ſuſpected of maraniſm (judaiſm). They about 150 Years ago turned proteſtants. There are ſome prayers of one Saporta, a reformed miniſter, printed anno 1620. See D. C. more at large upon this head.

(8) Tollet] Peter Tollet, phyſician at the hoſpital of Lyons. He wrote upon the gout. See more of him in m. du C.

outs

out, is their huſband's deafneſs (9). The wretch became within few weeks thereafter, by virtue of ſome drugs, charms or enchantments, which the phyſician had preſcribed unto him, ſo deaf that he could not have heard the thundering of nineteen hundred cannons at a ſalvo. His wife perceiving, that indeed he was as deaf as a door-nail, and that her ſcolding was but in vain, ſith that he heard her not, ſhe grew ſtark mad.

Some time after, the doctor aſked for his fee of the huſband; who anſwered, That truly he was deaf, and ſo was not able to underſtand what the tenour of his demand might be. Whereupon the leech beduſted him with a little, I know not what ſort of powder; which rendered him a fool immediately: ſo great was the ſtultificating virtue of that ſtrange kind of pulverized doſe. Then did this fool of a huſband and his mad wife join together, and falling on the doctor and ſurgeon, did ſo ſcratch, bethwack, and bang them, that they were left half dead upon the place; ſo furious were the blows which they received. I never in my life-time laughed ſo much, as at the acting of that buffoonry.

Let us come to where we left off, quoth Panurge. Your words being tranſlated from the clapper-dudgions (gypſy-language) to plain Engliſh, do ſignify, that it is not very inexpedient that I marry, and that I ſhould not care for being a cuckold. You have hit the nail on the head. Rarely well! o' my word. I believe, maſter doctor, that on the day of my marriage you will be ſo much taken up with your patients, or otherways ſo ſeriouſly employed, that we ſhall not enjoy your company: ſir, I will heartily excuſe your abſence.

(9) Huſband's deafneſs] Utinam aut hic ſurdus aut hæc muta facta ſit, ſays Davus in Terence's Andria.

Stercus

Stercus & urina medici ſunt prandia prima,
Ex aliis paleas, ex iſtis collige grana.

You are miſtaken, quoth Rondibilis, in the ſecond verſe of our diſtich; for it ought to run thus:

Nobis ſunt ſigna, vobis ſunt prandia digna.

If my wife at any time prove to be unwell, and ill at eaſe, (10) I will look upon the water which ſhe ſhall have made in a urinal-glaſs, quoth Rondibilis; grope her pulſe, and ſee the diſpoſition of her hypogaſter, together with her umbilicary parts, according to the preſcript rule of Hippocrates, 2 aph. 35, before I proceed any further in the cure of her diſtemper. No, no, quoth Panurge, that will be but to little purpoſe; ſuch a feat is for the practice of us that are lawyers, who have the rubric, De ventre inſpiciendo. Do not therefore trouble yourſelf about it, maſter doctor: I will provide for her (11) a plaiſter of warm guts. Do not neglect your more urgent occaſions otherwhere, for coming to my wedding. I will ſend you ſome ſupply of victuals to your own houſe, without putting you to the trouble of coming abroad, and you ſhall always be my ſpecial friend. With this approaching ſomewhat nearer to him, he clapp'd into his hand, without the ſpeaking of ſo much as one word, four roſe-nobles (12). Rondibilis did ſhut his fiſt upon them

(10) I will look upon her water] Rondelet wrote de urinis, and is mightily for the phyſicians ſeeing people's water.

(11) A plaiſter of warm guts] So Cotgrave interprets Rabelais's clyſtere barbarin. Clyſter, both in Greek and Latin, ſignifies as well the pipe as the potion. Potion one may call it. For what elſe is a clyſter, as I think Tom Brown ſays, but an arſe-vomit, as a vomit is a mouth-clyſter?

(12) Four roſe-nobles] Twenty livres Tournois, at the

them right kindly (13); yet, as if it had diſpleaſed him to make acceptance of ſuch golden preſents, he in a ſtart, as if he had been wroth, ſaid, He, he, he, he, he, there was no need of any thing: I thank you nevertheleſs. From wicked folks I never get enough; and from honeſt people I refuſe nothing. I ſhall be always, ſir, at your command. Provided that I pay you well, quoth Panurge. That, quoth Rondibilis, is to be underſtood.

CHAP. XXXV.

How the philoſopher Trouillogan handleth the difficulty of marriage.

WHEN this diſcourſe was ended, Pantagruel ſaid to the philoſopher (1) Trouillogan, Our loyal, honeſt, true and truſty friend, the lamp from hand to hand is come to you; it falleth to your turn to give an anſwer. Should Panurge, pray you, marry,

the rate of a hundred ſous each of thoſe nobles, as they were valued by the ordinance of 1532.

(13) Right kindly] It ſhould be right haſtily, for that's what Rabelais means by, les print tres-bien: for, as L. Joubert, quoted by Teſſier, ſays, Rondelet uſed to do every thing in a hurry.

(1) Trouillogan] The antient Dutch ſcholiaſt ſays, This word is compoſed of a vulgar French word, and a Greek one. For, adds he, trouit, in Poitevin and Tourangeau, (i. e. among the people of Poitou and Touraine) means, what is elſewhere called un devidoire (a reel or yarn-windleſs) made uſe of by the good ſpinſters to wind off their work from the ſpindle, and which they inceſſantly keep turning, ſo long as there is any thread or yarn in the ſpindle: the Greek word is ἀγαν, which

marry, yea or no? He ſhould do both, quoth Trouillogan. What ſay you, aſked Panurge? That which you have heard, anſwered Trouillogan. What have I heard? replied Panurge. That which I have ſaid, replied Trouillogan. Ha, ha, ha, are we come to that paſs? quoth Panurge! Let it go nevertheleſs; I do not value it at a ruſh, ſeeing we can make no better of the game. But howſoever tell me, Should I marry or no? Neither the one nor the other, anſwered Trouillogan. The devil take me, quoth Panurge, if theſe odd anſwers do not make me dote; and may he ſnatch me preſently away, if I do underſtand you. Stay awhile, until I faſten theſe ſpectacles of mine on this left ear, that I may hear you the better. With this Pantagruel perceived at the door of the great hall, (which was that day their dining room) Gargantua's little dog, whoſe name was Kyne; for ſo was Toby's dog called, as is recorded. Then did he ſay to thoſe who were there preſent, Our king is not far off; let us all riſe. That word was ſcarcely ſooner uttered, than that (2) Gargantua with his royal preſence graced that banqueting and ſtately hall. Each of the gueſts aroſe, to do their king that reverence and duty which became them. After that Gargantua had moſt affably ſaluted all the gentlemen there preſent, he ſaid, Good friends, I beg this favour of you, and therein you will very much oblige me, that you leave not the

which ſignifies exceſſive (or rather exceſſively; for it is an adverb) without meaſure. He goes on: By a ſynalœpha, theſe two words make Trouillogan (rather, I ſhould think, Trouillagan) and it ſignifies a man who is continually turning and whiffling about to all the points of the compaſs, like this pyrrhonian philoſopher.

(2) Gargantua] This prince appears now upon the ſtage for the firſt time, ſince his being conveyed to the land of the fairies, i. e. inchanted, as is mentioned in p. 23. of l. ii.

places

places where you ſat, nor quit the diſcourſe you were upon.

Let a chair be brought hither unto this end of the table, and reach me a cup full of the ſtrongeſt and beſt wine you have, that I may drink to all the company. You are, in faith, all welcome, gentlemen. Now let me know what talk you were about. To this Pantagruel anſwer'd, That at the beginning of the ſecond ſervice Panurge had propoſed a problematic theme, to-wit, Whether he ſhould marry, or not marry? That father Hippothadeus and doctor Rondibilis had already diſpatched their reſolutions thereupon; and that juſt as your majeſty was coming in, the faithful Trouillogan, in the delivery of his opinion, hath thus far proceeded, that when Panurge aſked whether he ought to marry, yea, or no; at firſt he made this anſwer, Both together. When this ſame queſtion was again propounded, the ſecond anſwer was, Neither one nor the other. Panurge exclaimeth, that thoſe anſwers are full of repugnancies and contradictions, proteſting that he underſtands them not, nor what it is that can be meaned by them. If I be not miſtaken, quoth Gargantua, I underſtand it very well. The anſwer is not unlike to that which was once made by (3) a philoſopher in antient times, who being interrogated, if he had a woman whom they named him to his wife? I have her, quoth he, but ſhe hath not me; poſſeſſing her, by her I am not poſſeſs'd. Such another anſwer, quoth Pantagruel, was once made by a certain bouncing wench of (4) Sparta, who being aſked, if at any time ſhe had to do with a man? No, quoth ſhe; but ſometimes men have had to do

(3) A philoſopher] Ariſtippus. He ſaid this of Thaïs the famous courtezan, whom he uſed to viſit.

(4) Sparta] See Plutarch, in his precepts about matrimony.

with

with me. Well then, quoth Rondibilis, let it be a neuter in phyſic (as when we ſay a body is neuter, when it is neither ſick nor healthful;) and a mean in philoſophy; that, by an abnegation of both extremes, and this, by the participation of the one and the other: even as when lukewarm water is ſaid to be both hot and cold: or rather, as when time makes the partition, and equally divides betwixt the two, a while in the one, another while as long in the other oppoſite extremity. The holy apoſtle, quoth Hippothadeus, ſeemeth, as I conceive, to have more clearly explained this point, when he ſaid, Thoſe that are married, let them be as if they were not married; and thoſe that have wives, let them be as if they had no wives at all. I thus interpret, quoth Pantagruel, the having and not having of a wife. To have a wife, is to have the uſe of her in ſuch a way as nature hath ordained; which is for the aid, ſociety and ſolace of man, and propagating of his race. To have no wife, is not to be uxurious, play the coward, and be lazy about her, and not for her ſake to diſtain the luſtre of that affection which man owes to God: nor yet for her to leave thoſe offices and duties which he owes unto his country, unto his friends and kindred; nor on her account to abandon and forſake his precious ſtudies, and other buſineſſes, to wait ſtill on her will, her beck, and her buttocks. If we be pleaſed in this ſenſe to take the having and not having of a wife, we ſhall indeed find no repugnancy nor contradiction in the terms at all.

CHAP.

CHAP. XXXVI.

A continuation of the anſwers of the ephectic and pyrrhonian philoſopher Trouillogan.

YOU ſpeak wiſely, quoth Panurge, if the moon were green cheeſe: ſuch a tale once piſs'd my gooſe: I do not think but that I am let down into that dark pit, in the lowermoſt bottom whereof the truth was hid, according to the ſaying of (1) Heraclitus. I ſee no whit at all; I hear nothing, underſtand as little; my ſenſes are altogether dull'd and blunted; truly I do very ſhrewdly ſuſpect that I am enchanted. I will now alter the former ſtyle of my diſcourſe, and talk to him in another ſtrain. Our truſty friend, ſtir not, nor imburſe any; but let us vary the chance, and ſpeak without disjunctives: I ſee already that theſe looſe and ill jojned members of an enunciation do vex, trouble and perplex you.

Now go on, in the name of God, ſhould I marry?

Trouillogan. There is ſome likelihood therein.

Panurge. But if I do not marry?

Trouil. I ſee in that no inconvenience.

Pan. You do not?

Trouil. None, truly, if my eyes deceive me not.

Pan. Yea, but I find more than five hundred.

Trouil. Reckon them.

(1) Heraclitus] This is one of Rabelais's affected negligences, ſo familiar to him. He very well knew that this ſentence was aſcribed to Democritus. Nay, he ſays ſo ſomewhere; but he does not vouchſafe to remember it here.

Pan.

Pan. This is an impropriety of ſpeech, I confeſs: for I do no more thereby, but take a certain for an uncertain number, and poſite the determinate term for what is indeterminate. When I ſay therefore five hundred, my meaning is, many.

Trouil. I hear you.

Pan. It is impoſſible for me to live without a wife, in the name of all the ſubterranean devils!

Trouil. Away with theſe filthy beaſts.

Pan. Let it be then in the name of God: for my Salmygondiniſh people uſe to ſay, To lie alone, or without a wife, is certainly a brutiſh life. And ſuch a life alſo was it aſſevered to be by Dido in her lamentations.

Trouil. At your command.

Pan. By the pody cody, I have fiſhed fair: Where are we now? But will you tell me? Shall I marry?

Trouil. Perhaps.

Pan. Shall I thrive or ſpeed well with it?

Trouil. According to the encounter.

Pan. But if in my adventure I encounter aright, as I hope to do, ſhall I be fortunate?

Trouil. Enough.

Pan. Let us turn the clean contrary way, and bruſh our former words againſt the hair. What if I encounter ill?

Trouil. Then blame not me.

Pan. But of courteſy be pleaſed to give me ſome advice, I heartily beſeech you! What muſt I do?

Trouil. Even what thou wilt.

Pan. Wiſhy, waſhy; trolly, lolly.

Trouil. Do not invocate the name of any thing, I pray you.

Pan. In the name of God, let it be ſo: my actions ſhall be regulated by the rule and ſquare of your counſel. What is it that you adviſe and counſel me to do?

Trouil. Nothing.

Pan. Shall I marry?

Trouil. I have no hand in it.

Pan. Then ſhall I not marry?

Trouil. I cannot help it.

Pan. If I never marry, I ſhall never be a cuckold?

Trouil. I thought ſo.

Pan. But put the caſe that I be married.

Trouil. Where ſhall we put it?

Pan. Admit it be ſo then, and take my meaning in that ſenſe.

Trouil. I am otherways employed.

Pan. By the death of a hog, and mother of a toad, O Lord! if I durſt hazard upon a little fling at the ſwearing game, though privily and under thumb, it would lighten the burthen of my heart, and eaſe my lights and reins exceedingly: a little patience nevertheleſs is requiſite. Well then, if I marry, I ſhall be a cuckold?

Trouil. One would ſay ſo.

Pan. Yet if my wife prove a virtuous, wiſe, diſcreet and chaſte woman, I ſhall never be cuckolded.

Trouil. I think you ſpeak congruouſly.

Pan. Hearken.

Trouil. As much as you will.

Pan. Will ſhe be diſcreet and chaſte? This is the only point I would be reſolved in?

Trouil. I queſtion it.

Pan. You never ſaw her?

Trouil. Not that I know of.

Pan. Why do you then doubt of that which you know not?

Trouil. For a cauſe.

Pan. And if you ſhould know her?

Trouil. Yet more.

Pan. Page, my pretty little darling, take here my cap, I give it thee: have a care you do not break the ſpectacles that are in it: go down to the lower court: ſwear there half an hour for me, and I ſhall, in

in compenſation of that favour, ſwear hereafter for thee as much as thou wilt. But who ſhall cuckold me?

Trouil. Some body.

Pan. By the belly of the wooden horſe at Troy, maſter Somebody, I ſhall bang, belam thee, and claw thee well for thy labour.

Trouil. You ſay ſo.

Pan. Nay, nay, that Nick in the dark cellar, who hath no white in his eye, carry me quite away with him, if, in that caſe, whenſoever I go abroad from the palace of my domeſtic reſidence, I do not with as much circumſpection, as they uſe to ring mares in our country, to keep them from being ſallied by ſtoned horſes, clap (2) a Bergamaſco lock upon my wife.

Trouil. Talk better.

Pan. It is bien chien chié chanté, well cacked and cackled, ſhitten and ſung, in matter of talk: let us reſolve on ſomewhat.

Trouil. I do not gainſay it.

Pan. Have a little patience. Seeing I cannot on this ſide draw any blood of you, I will try, if with the launcet of my judgment, I be able to bleed you in another vein. Are you married, or are you not?

Trouil. Neither the one nor the other, and both together.

(2) A Bergamaſco lock] This precaution, which ſome Italians have thought proper to take with their wives, had like to have been introduced into France alſo, in the reign of Hen. II. But ſeveral gallants of the court could not without great diſſatisfaction behold the vaſt trade that was driven in theſe (ſerrature) padlocks by an Italian merchant, who had open'd ſhop for that ſort of ware at the fair of St. Germain. Being threatened to be flung into the river, if he continued that traffic, he was forced to pack up his merchandize, and vend no more of his Italian contrivances; and ſince that time, no body has dealt in that commodity in France.

Pan. O the good God help us! By the death of a buffle-ox, I ſweat with the toil and travel that I am put to, and find my digeſtion broke off, diſturbed, and interrupted. For all my phrenes, metaphrenes, and diaphragmes, my back, belly, midriff, muſcles, veins and ſinews are held in a ſuſpenſe, and for a while diſcharged from their proper offices, to ſtretch forth their ſeveral powers and abilities, for (3) incornifiſtibulating, and laying up into the hamper of my underſtanding, your various ſayings and anſwers.

Trouil. I ſhall be no hinderer thereof.

Pan. Tuſh, for ſhame: our faithful friend, ſpeak. Are you married?

Trouil. I think ſo.

Pan. You were alſo married before you had this wife.

Trouil. It is poſſible.

Pan. Had you good luck in your firſt marriage.

Trouil. It is not impoſſible.

Pan. How thrive you with this ſecond wife of yours?

Trouil. Even as it pleaſeth my fatal deſtiny.

Pan. But what in good earneſt? Tell me. Do you proſper well with her?

Trouil. It is likely.

Pan. Come on, in the name of God: I vow, by the burthen of St. Chriſtopher, that I had rather undertake the fetching of a fart forth of the belly of a

(3) Incornifiſtibulating] By cornifiſtibular, the people in and about Toulouſe mean troubled, afflicted with an uneaſineſs of mind: but here we have the proper ſignification of this word, and Rabelais ſeems to derive it from cornu, a horn; fiſtula, a whiſtle, and ſtipula, a ſtubble pipe uſed by ſhepherds. (I ſuppoſe our Engliſh words for thoſe three things come from theſe Latin ones.) So Rabelais uſes that made up word, incornifiſtibulate, to ſignify the beating any thing into one's memory, or head, as if it were done by a horn, a whiſtle, and a pipe.

dead

dead aſs, than to draw out of you a poſitive and determinate reſolution: yet ſhall I be ſure at this time to have a ſnatch at you, and get my claws over you. Our truſty friend, let us ſhame the devil of hell, and confeſs the verity: Were you ever a cuckold? I ſay, you who are here, and not that other you, who playeth below in the tennis-court?

Trouil. No, if it was not predeſtinated.

Pan. By the fleſh, blood, and body, I ſwear, reſwear, forſwear, abjure, and renounce: he evades and avoids, ſhifts and (4) eſcapes me, and quite ſlips and winds himſelf out of my gripes and clutches.

At theſe words Gargantua aroſe, and ſaid, Praiſed be the good God in all things, but eſpecially for bringing the world into that height of refinedneſs, beyond what it was when I firſt came to be acquainted therewith, that now the learnedeſt and moſt prudent philoſophers are not aſhamed to be ſeen entering in at the porches and frontiſpieces of the ſchools of the pyrrhonian, aporrhetic, ſceptic, and ephetic ſects: bleſſed be the holy name of God! Verily it is like henceforth to be found an enterprize of much more eaſy undertaking, to catch lions by the neck, horſes by the main, oxen by the horns, bulls by the muzzle, wolves by the tail, goats by the beard, and flying birds by the feet, than to entrap ſuch philoſophers in their words. Farewel, my worthy, dear, and honeſt friends.

When he had done thus ſpeaking, he withdrew himſelf from the company. Pantagruel, and others with him, would have followed and accompanied him; but he would not permit them ſo to do. No ſooner was Gargantua departed out of the banquetting hall, than that Pantagruel ſaid to the invited gueſts: Plato's Timæus, at the beginning always of a ſolemn

(4) Eſcapes me] Il m' eſchappe.] Anguilla 'ſt: elabitur. Plautus in Pſeudolo.

feſtival convention, was wont to count thoſe that were called thereto. We, on the contrary, ſhall at the cloſure and end of this treatment, reckon up our number; one, two, three: Where is the fourth? I miſs my friend Bridlegooſe: Was not he ſent for? Epiſtemon anſwered, That he had been at his houſe to bid and invite him; but could not meet with him: for that a meſſenger from the parliament of Myrelingois, in Myrelingues, was come to him, with a writ of ſummons, to cite and warn him perſonally to appear before the reverend ſenators of the high court there, to vindicate and juſtify himſelf at the bar, of the crimes of prevarication laid to his charge, and to be peremptorily inſtanced againſt him in a certain decree, judgment, or ſentence lately awarded, given and pronounced by him. (5) That therefore he had taken horſe,

(5) I ſhall give the foregoing period a more literal and exact tranſlation, for the ſake of a note of m. du Chat's upon this place. 'An uſher or tipſtaff from the parliament of Myrelingois, in Myrelingues, was come to ſummon him perſonally to appear, and, before the ſenators, to render the reaſon of a certain ſentence by him pronounced.' This is all our author ſays: not a word of prevarication, &c. Now m. du Chat obſerves, from Innocent Gentilet's Anti-Machiavel, part iii, max. xxxv, 'In, and before, the reign of Loüis XIIth, the magiſtrates (non-ſouverains) from whom there lay appeal, were not many in one and the ſame ſeat and degree of juſtice; nay, there was no more than one in each tribunal to adminiſter juſtice: namely, a provoſt or ordinary judge in the firſt degree, and a lieutenant-general de bailly or ſenêchal in the ſecond degree. But in the ſupreme courts of the parliaments and grand council there were ſeveral, not however in ſo great number as now.' Thus, adds m. du Chat, our judge Bridlegooſe, (Bridoie) was alone reſponſible for a ſentence, which he alone had paſſed: and thence it comes, that in France,

horſe, and departed in great haſte from his own houſe, to the end that, without peril or danger of falling into a default, or contumacy, he might be the better able to keep the prefixed and appointed time.

I will, quoth Pantagruel, underſtand how that matter goeth. It is now above forty years, that he hath been conſtantly the judge of Fonſbeton: during which ſpace of time, he hath given upwards of four thouſand definitive ſentences: two thouſand three hundred and nine whereof, although appeal was made by the parties whom he had judicially condemned, from his inferior judicatory, to the ſupream court of the parliament of Myrelingois, in Myrelingues, they were all of them nevertheleſs confirmed, ratified and approved of by an order, decree, and final ſentence of the ſaid ſovereign court, to the caſting of the appellants, and utter overthrow of the ſuits wherein they had been foiled at law, for ever and a day. That now in his old age he ſhould be perſonally ſummoned, who in all the foregoing time of his life, hath demeaned himſelf ſo unblameably in the diſcharge of the office and vocation he had been called unto; it cannot aſſuredly be, that ſuch a change hath happened without ſome notorious misfortune and diſaſter: I am reſolved to help and aſſiſt him in equity and juſtice, to the uttermoſt extent of my power and ability. I know the malice, deſpight, and wickedneſs of the world to be ſo much more now-a-days exaſperated, increaſed, and aggravated, to what it was not long ſince, that the beſt cauſe that is, how juſt and equitable ſoever it be, ſtandeth in great need to be ſuccoured, aided and ſupported. Therefore preſently, from this very inſtant, do I propoſe, till I ſee the event and cloſure thereof, moſt heedfully to attend

France, at this time, by the ſentence of ſuch and ſuch a judge, is underſtood a certain ſentence paſs'd by the judge and counſellors of ſuch or ſuch a ſubaltern juriſdiction.

and wait upon it, for fear of ſome under-hand tricky ſurprizal, cavilling, pettifoggery, or fallacious quirks in law, to his detriment, hurt, or diſadvantage.

Then dinner being done, and the tables drawn and removed; when Pantagruel had very cordially and affectionately thanked his invited gueſts, for the favour which he had enjoyed of their company, he preſented them with ſeveral rich and coſtly gifts; ſuch as jewels, rings ſet with precious ſtones, gold and ſilver veſſels, with a great deal of other ſort of plate beſides; and laſtly, taking of them all his leave, retired himſelf into an inner chamber.

CHAP. XXXVII.

How Pantagruel perſuaded Panurge to take counſel of a fool.

WHEN Pantagruel had withdrawn himſelf, he, by a little ſloping window in one of the galleries, perceived Panurge in a lobby not far from thence, walking alone, with the geſture, carriage, and garb of a fond dotard, raving, wagging, and ſhaking his hands, dandling, lolling, and nodding with his head, like a cow bellowing for her calf; and having then called him nearer, ſpoke unto him thus: You are at this preſent, as I think, not unlike to a mouſe entangled in a ſnare, who, the more that ſhe goeth about to rid and unwind herſelf out of the gin wherein ſhe is caught, by endeavouring to clear and deliver her feet from the pitch whereto they ſtick, the foulier ſhe is bewrayed with it, and the more ſtrongly peſtered therein: even ſo it is with you: for the more that you labour, ſtrive, and inforce yourſelf to diſincumber and extricate your thoughts

thoughts out of the implicating involutions and fetterings of the grievous and lamentable gins and ſprings of anguiſh and perplexity, the greater difficulty there is in the relieving of you, and you remain faſter bound than ever; nor do I know, for the removal of this inconveniency, any remedy but one.

Take heed; I have often heard it ſaid in a vulgar proverb, The wiſe may be inſtructed by a fool. Seeing the anſwers and reſponſes of ſage and judicious men, have in no manner of way ſatisfied you, take advice of ſome fool; and poſſibly by ſo doing, you may come to get that counſel which will be agreeable to your own heart's deſire and contentment. You know how by the advice and counſel, and prediction of fools, many kings, princes, ſtates and commonwealths have been preſerved, ſeveral battles gained, and divers doubts of a moſt perplexed intricacy reſolved: I am not ſo diffident of your memory, as to hold it needful to refreſh it with a quotation of examples; nor do I ſo far undervalue your judgment, but that I think it will acquieſce in the reaſon of this my ſubſequent diſcourſe.

As he who narrowly takes heed to what concerns the dextrous management of his private affairs, domeſtic buſineſſes, and thoſe matters which are confined within the ſtrait-laced compaſs of one family; who is attentive, vigilant, and active in the œconomic rule of his own houſe; whoſe frugal ſpirit never ſtrays from home; who loſeth no occaſion, whereby he may purchaſe to himſelf more riches, and build up new heaps of treaſure on his former wealth; and who knows warily how to prevent the inconveniencies of poverty; is called a worldly wiſe man, tho' perhaps, in the judgment of the intelligences which are above, he be eſteemed a fool: ſo, on the contrary, is he moſt like (even in the thoughts of all celeſtial ſpirits) to be not only ſage, but to

preſage events to come by divine inſpiration, who, laying quite aſide thoſe cares which are conducible to his body, or his fortunes, and as it were departing from himſelf, rids all his ſenſes of terrene affections, and clears his fancies of all thoſe plodding ſtudies, which harbour in the minds of thriving men: all which neglects of ſublunary things are vulgarly imputed to folly.

After this manner, the ſon of Picus, king of the Latins, that great ſoothſayer Faunus, was called Fatuus, by the witleſs rabble of the common people. The like we daily ſee practiſed amongſt the comic players, whoſe dramatic rolls, in diſtribution of the perſonages, appoint the acting of the fool to him who is the wiſeſt of the troop. In approbation alſo of this faſhion, the mathematicians allow the very ſame horoſcope to princes, and to ſots. Whereof a right pregnant inſtance by them is given in the nativities of Æneas and Chorœbus; the latter of which two is by Euphorion ſaid to have been a fool, and yet had with the former the ſame aſpects, and heavenly genethliac influences (1).

I ſhall not, I ſuppoſe, ſwerve much from the purpoſe in hand, if I relate unto you what was ſaid by John Andrew, upon the return of a papal writ, which was directed to the mayor of Rochel and burgeſſes: after him, by Panormitanus upon the ſame pontifical canon; Barbatias (2) on the Pandects,

(1) Genethliac influences] I am ignorant in what aſtrologer, unleſs perhaps in Cardan, Rabelais has found that Æneas and Chorœbus had one and the ſame horoſcope, and that fools and kings are born under the ſame conſtellation. For want of proofs to verify theſe two articles, I ſhall only ſay that the ſecond has a great reſemblance with the proverb, Aut regem, aut fatuum naſci oportere. See Eraſmus's adages.

(2) Barbatias] Andrew Barbatias was a Sicilian. His works were printed at Bolonia in 1472. See Naudæus.

and

and recently by Jaſon (3), in his councils, concerning Seyny John (4) the noted fool of Paris, and great grandfather to Caillete. The caſe is this.

At Paris, in the roaſt-meat cookery of the Petit Chaſtelet, before the cook-ſhop of one of the roaſt-meat ſellers of that lane, a certain hungry porter was eating his bread, after he had by parcels kept it a while above the reek and ſteam of a fat gooſe on the ſpit, turning at a great fire, and found it ſo beſmoaked with the vapour as to be ſavoury: which the cook obſerving, took no notice, 'till after having ravined his penny loaf, whereof no morſel had been unſmoakified, he was about diſcamping and going away. But by your leave, as the fellow thought to have departed thence ſhot-free, the maſter-cook laid hold upon him by the gorget, and demanded payment for the ſmoak of his roaſt-meat. The porter anſwered, that he had ſuſtained no loſs at all; that by what he had done there was no diminution of the fleſh; that he had taken nothing of his, and that therefore

(3) Jaſon] Bartolus likewiſe has quoted this ſentence of Seyny John, in confirmation of the proverb, ſæpè etiam ſtultus fuit opportunè locutus.

(4) Seyny John] This Seyny John (or, as Rabelais has it, Seigni Joan) great grandfather (biſayeul) to Caillete, was in his time known by the name of John the Fool, and is here called by Rabelais, Seigni Joan, or Johan, from Senex Joannes, to diſtinguiſh him from Johan fol de Madame, of whom Marot ſpeaks in his epitaphs. Our author makes this Seigni Joan great grandfather to the fool Caillete, becauſe he was prior to him about a century; Caillete flouriſhing, or rather driveling, about the year 1494. In the frontiſpiece of the ſhip of fools, printed in 1497, there's the picture of Seigni Joan, and that of Caillete; the latter as the patron of the new mode, and the former as head of thoſe who ſtill retain the old mode.

he was not indebted to him in any thing: as for the ſmoak in queſtion, that although he had not been there, it would howſoever have been evaporated: beſides that, before that time, it had never been ſeen nor heard, that roaſt-meat ſmoak was ſold upon the ſtreets of Paris. The cook hereto replied, that he was not obliged, nor any way bound to feed and nouriſh for nought a porter, whom he had never ſeen before, with the ſmoak of his roaſt-meat; and thereupon ſwore, that if he would not forthwith content and ſatisfy him, with preſent payment, for the repaſt which he had thereby got, that he would take his crooked ſtaves from off his back; which, inſtead of having loads thereafter laid upon them, ſhould ſerve for fuel to his kitchen fires. Whilſt he was going about ſo to do, and to have pulled them to him by one of the bottom rings, which he had caught in his hand, the ſturdy porter got out of his gripes, drew forth the knotty cudgel, and ſtood to his own defence. The altercation waxed hot in words, which moved the gaping hoydons of the ſottiſh Pariſians to run from all parts thereabouts, to ſee what the iſſue would be of that babling ſtrife and contention. In the interim of this diſpute, to very good purpoſe Seyny John, the fool and citizen of Paris, happened to be there; whom the cook perceiving, ſaid to the porter, Wilt thou refer and ſubmit unto the noble Seyny John, the deciſion of the difference and controverſy which is betwixt us? Yes, by the blood of a gooſe, anſwered the porter, I am content. Seyny John the fool, finding that the cook and porter had compromiſed the determination of their variance and debate to the diſcretion of his award and arbitrement, after that the reaſons on either ſide, whereupon was grounded the mutual fierceneſs of their brawling jar, had been to the full diſplayed and laid open before him, commanded the porter to draw out of the fob of his belt a piece of money, if he had it.

it. Whereupon the porter immediately, without delay, in reverence to the authority of ſuch a judicious umpire, put the tenth part of a ſilver philip into his hand. This little philip Seyny John took, then ſet it on his left ſhoulder, to try by feeling if it was of a ſufficient weight: after that, laying it on the palm of his hand, he made it ring and tingle, to underſtand by the ear if it was of a good alloy in the metal whereof it was compoſed: thereafter he put it to the ball or apple of his left eye, to explore by the ſight if it was well ſtamped and marked. All which being done, in a profound ſilence of the whole doltiſh people, who were there ſpectators of this pageantry, to the great hope of the cook's, and deſpair of the porter's prevalency in the ſuit that was in agitation, he finally cauſed the porter to make it ſound ſeveral times upon the ſtall of the cook's ſhop. Then, with a preſidential majeſty, holding his bauble (ſcepter-like) in his hand, muffling his head with a hood of martern ſkins, each ſide whereof had the reſemblance of an ape's face, ſprucified up with ears of paſted paper, and having about his neck a bucked ruff, raiſed, furrowed, and ridged, with ponting ſticks, of the ſhape and faſhion of ſmall organ pipes; he firſt, with all the force of his lungs, coughed two or three times, and then with an audible voice pronounced the following ſentence. The court declareth, that the porter, who ate his bread at the ſmoak of the roaſt meat, hath civilly paid the cook with the ſound of his money: and the ſaid court ordaineth, that every one return to his own home, and attend his proper buſineſs, without coſt and charges, and for a cauſe. This verdict, award, and arbitrement of the Pariſian fool, did appear ſo equitable, yea ſo admirable to the aforeſaid doctors, that they very much doubted, if the matter had been brought before the ſeſſions for juſtice of the ſaid place; or that the judges of the rota at Rome had been umpires

pires therein; or yet that the areopagites themſelves had been the deciders thereof; if by any one part, or all of them together, it had been ſo judicially ſententiated and awarded. Therefore conſider if you will be counſelled by a fool.

CHAP. XXXVIII. *

How Triboulet is ſet forth and blazoned by Pantagruel and Panurge.

BY my ſoul, quoth Panurge, that overture pleaſeth me exceedingly well; I will therefore lay hold thereon, and embrace it. At the very motioning thereof my right entrail ſeemeth to be wideened and enlarged, which was but juſt now hard bound, contracted and coſtive. But, as we have hitherto made choice of the pureſt and moſt refined cream of wiſdom and ſapience for our council; ſo would I now have to preſide, and bear the prime ſway in our conſultation, as very a fool in the ſupreme degree. Triboulet (1), quoth Pantagruel, is compleatly

* This is not a new chapter in le du Chat, but a continuation of the former.

(1) Triboulet] A buffoon, whom Epiſtemon ſaw in hell, had before been called by this name, and is the ſame that Francis Hotman, in his Matag. de matagonibus, ſays that the king Loüis the XIIth had in his retinue. Here an arrant fool is called Triboulet; from whence it is plain that this word is properly applicable to any poor wretch that has a troubled ſpirit. Froiſſart vol. III. c. cxviii. En Angleterre pour cette ſaiſon, ils etoyent tous triboulez & en mauvais arroy. And Alain Chartier, in his book of the four ladies:

Et ſont foulez,
Et par fortune triboulez.

At

compleatly fooliſh, as I conceive. Yes truly, anſwered Panurge, he is properly and totally a fool. A

PANTAGRUEL.	PANURGE.
Fatal f.	Jovial f.
Natural f.	Mercurial f.
Cœleſtial f.	Lunatic f.
Erratic f.	Ducal f.
Excentic f.	Common f.
Ætherial and Junonian f.	Lordly f.
Arctic f.	Palatin f.
Heroic f.	Principal f.
Genial f.	Pretorian f.
Inconſtant f.	Elected f.
Earthly f.	Courtly f.
Salacious and ſporting f.	Primipilary f.
Jocund and wanton f.	Triumphant f.
Pimpled f.	Vulgar f.
Freckled f.	Domeſtic f.
Bell-tinging f.	Civil f.
Laughing and lecherous f.	Popular f.
	Familiar f.
Nimming and filching f.	Notable f.
Unpreſſed f.	Favourized f.
Firſt broached f.	Latinized f.
Auguſtal f.	Ordinary f.
Ceſarine f.	Tranſcendent f.
Imperial f.	Riſing f.
Royal f.	Papal f.

At Toulouſe, a man troubled with affliction, is ſaid to be treboulat: and when Marot, in one of his poems, ſays that Triboulet has brothers and ſiſters; he does not mean that that buffoon of Loüis the XIIth's was ſtill alive, or that he had brothers and ſiſters, but only that after Triboulet's death, there were ſtill left in France fools and people with troubled brains. Oudin renders triboulet, huomo groſſo e corte; and then triboulet comes from tripe, and means fat-belly'd.

Patriarchal

PANTAGRUEL.

Patriarchal f.
Original f.
Loyal f.
Epiſcopal f.
Doctoral f.
Monachal f.
Fiſcal f.
Extravagant f.
Writhed f.
Canonical f.
Such another f.
Graduated f.
Commenſal f.
Primolicentiated f.
Trainbearing f.
Supererogating f.
Collateral f.
Haunch and ſide f.
Neſtling, ninny and youngling f.
Exemplary f.
Rare, outlandiſh f.
Satrapal f.
Predicamental and catagoric f.
Decumane and ſuperlative f.
Algebraical f.
Talmudical f.
Compendious f.
Hyperbolical f.
Allegorical f.
Solemn f.
Capital f.
Cordial f.
Hepatic f.
Splenetic f.

PANURGE.

Conſiſtorian f.
Conclaviſt f.
Bulliſt f.
Synodal f.
Theatrical f.
Flitting, giddy and unſteady f.
Brancher, novice and cockney f.
Hagard, croſs and froward f.
Gentle, mild and tractable f.
Mail coated f.
Pilfering and purloiningf.
Tail-grown f.
Gray-peckled f.
Crimſon, or in-grain f.
Doting and raving f.
Singular and ſurpaſſing f.
Special and excelling f.
Metaphyſical f.
Extatical f.
Predicable and enunciatory f.
Dutiful and officious f.
Optical and perſpective f.
Cabaliſtical and maſſoretical f.
Algamalized f.
Abbreviated f.
Anatomoſtical f.
Tropological f.
Pleonaſmical f.
Hair-brained f.
Intimate f.
Cupſhotten and ſwilling f.

Windy

PANTAGRUEL.

Windy f.
Almicantarized f.
Chinnified f.
Overcockrilifedled and fied f.
Sublime f.
Ingrained f.
Baſely acoutred f.
Modal f.
Well-fed f.
Heteroclit f.
Abridging f.
Leaden-ſealed f.
Compaſſionate f.
Crooching, ſhowking, ducking f.
Well-hung and timbred f.
Crabbed and unpleaſing f.
Lofty and ſtately f.
Architrave f.
Tetragonal f.
Chearful and buxom f.
Solemn f.
Annual f.
Feſtival f.
Recreative f.
Booriſh and counterfeit f.
Pleaſant f.
Priviledged f.
Ruſtical f.
Proper and peculiar f.
Ever ready f.
Diapaſonal f.
Reſolute f.
Hieroglyphycal f.

PANURGE.

Legitimate f.
Proportioned f.
Swollen and puffed up f.
Corallory f.
Eaſtern f.
Crimſon f.
City f.
Maſt-headed f.
Second notion f.
Micher pinch-cruſt f.
Summiſt f.
Moriſh f.
Mandatory f.
Titulary f.
Grim, ſtern, harſh, and wayward f.
Ill-clawed, pounced and azymathalleled f.
Winded and tainted f.
Kitchin-haunting f.
Spitrack f.
Pedeſtal f.
Renowned f.
Rheumatic f.
Flaunting and braggadochio f.
Egregious f.
Humorous and capricious f.
Rude, groſs and abſurd f.
Large meaſured f.
Babble f.
Down-right f.
Broad-liſted f.
Downſical-bearing f.
Stale and over-worn f.
Sawcy and ſwaggering f.

Authentic

Pantagruel.	Panurge.
Authentic f.	Full bulked f.
Worthy f.	Gallant and vain-glorious f.
Precious f.	
Fanatic f.	Gorgeous and gawdy f.
Fantaſtical f.	Continual and intermitting f.
Symphatic f.	
Panic f.	Rebaſing and roundling f.
Limbecked and diſtilled f.	Prototypal and precedenting f.
Comportable f.	
Wretched and heartleſs f.	Prating f.
Fooded f.	Catechetic f.
Thick and threefold f.	Cacodoxical f.
Damaſked f.	Meridional f.
Fearny f.	Nocturnal f.
Unleavened f.	Occidental f.
Barytonant f.	Trifling f.
Pink and ſpot-poudered f.	Aſtrological and figure-flinging f.
Muſket-proof f.	
Pedantic f.	Genethliac and horoſcocopal f.
Strouting f.	
Wood f.	Knaviſh f.
Greedy f.	Idiot f.
Senſeleſs f.	Blockiſh f.
Codderlick f.	Beetle-headed f.
Obſtinate f.	Groteſk f.
Contradictory f.	Impertinent f.
Pedagogical f.	Quarrelſome f.
Daft f.	Unmannerly f.
Drunken f.	Captiousand ſophiſtical f.
Peeviſh f.	Soritic f.
Prodigal f.	Catholoproton f.
Raſh f.	Hoti and Dioti f.
Plodding f.	Alphos and catati. f.

Pantagruel. If there was any reaſon why at Rome, the Quirinal holidays of old were called the feaſt of fools; I know not why we may not for the

the like cauſe inſtitute in France the tribouletic feſtivals, to be celebrated and ſolemnized over all the land.

Panurge. If all fools carried cruppers, Triboulet would have his buttocks claw'd off.

Pantagruel. If he were the god (2) Fatuus, of whom we have already made mention, the huſband of the goddeſs Fatua, his father would be (3) good day, and his grand-mother good even.

Panurge. If all fools paced, albeit he be ſomewhat wry-legged, he would overlay at leaſt a fathom at every rake. Let us go toward him without any further lingering or delay: we ſhall have, no doubt, ſome fine reſolution of him. I am ready to go, and long for the iſſue of our progreſs impatiently. I muſt needs, quoth Pantagruel, according to my former reſolution therein, be preſent at Bridlegooſe's trial: nevertheleſs, whilſt I ſhall be upon my journey towards (4) Mirelingues, which is on the other

(2) Fatuus] A rural god: Rabelais calls him Fatuel, from Fatuellus, which likewiſe was the name he ſometimes went by. King Oberon, the Camb. dict. calls him.

(3) Good day and good even] Bonadies, and bonedée. Q. Whether this may not refer to the bona dea of the antients?

(4) Myrelingues, which is on the other ſide of the river Loire.] Myrelingues, qui eſt de là la riviere de Loire, conformable to the three editions of Lyons, which in this are right, and ſo is ſir T. U's verſion.

The other editions, by omitting the adverb là, and only ſaying Myrelingues qui eſt de la riviere de Loire, would put one upon hunting for Myrelingues on the river Loire. Now it is plain this here means the parliament of Toulouſe, called Mirelingues, as if one ſhould ſay, millelangues (on account of the vaſt diverſity of dialects, or rather jargonic-pedlars French, which prevails throughout the extent of its whole juriſdiction.)

ſide

ſide of the river of Loire, I will diſpatch Carpalim to bring hither with him from Blois the fool Triboulet. Then was Carpalim inſtantly ſent away, and Pantagruel at the ſame time, attended by his domeſtics, Panurge, Epiſtemon, Ponocrates, friar John, Gymnaſt, Ryzotomus, and others, marched forward on the high road to Mirlingues.

CHAP. XXXIX.

How Pantagruel was preſent at the trial of judge Bridlegooſe, who decided cauſes and controverſies in law by the chance and fortune of the dice.

ON the day following, preciſely at the hour appointed, Pantagruel came to Myrelingues. At his arrival the preſidents, ſenators, and counſellors prayed him to do them the honour to enter in with them, to hear the deciſion of all the cauſes, arguments and reaſons, which Bridlegooſe in his own defence would produce, why he had pronounced a certain ſentence againſt the ſubſidy-aſſeſſor (1) Toucheronde, which did not ſeem very equitable to that (2) centumviral court. Pantagruel very willingly condeſcended

(1) Toucheronde] A nickname at pleaſure for a tax-gatherer, who touches, i. e. receives the tax, which thoſe of his pariſh pay in money round.

(2) Centumviral court] In the edition of 1547, and in that of 1553, we read biſ-centumvirale: which ſuppoſes there was at that time in France ſuch a parliament, as conſiſted of two hundred judges. The new editions, alſo the three of Lyons, that of 1596, and that of 1626, have centumvirale, which quadrates leſs ill with what is ſaid

deſcended to their deſire, and accordingly entering in, found Bridlegooſe ſitting within the middle of the incloſure of the ſaid court of juſtice; who immediately, upon the coming of Pantagruel, accompanied with the ſenatorian members of that worſhipful judicatory, aroſe, went to the bar, had his indictment read, and for all his reaſons, defences, and excuſes, anſwered nothing elſe, but that he was become old, and that his ſight of late was very much failed, and become dimmer than it was wont to be: inſtancing therewithal many miſeries and calamities, which old age bringeth along with it, and are concomitant to wrinkled elders; which not. per Archil. d. 86. c. tanta. By reaſon of which infirmity he was not able ſo diſtinctly and clearly to diſcern the points of the dice, as formerly he had been accuſtomed to do: whence it might very well have happened, ſaid he, as old dim-ſighted Iſaac took Jacob for Eſau, that after the ſame manner, at the deciſion of cauſes and controverſies in law, he might have been miſtaken in taking a quatre for a cinque, of a tre for a deuce. This, I beſeech your worſhips, quoth he, to take into your ſerious conſideration, and to have the more favourable opinion of my uprightneſs, (notwithſtanding the prevarication whereof I am accuſed, in the matter of Toucheronde's ſentence) that at the time of that decree's pronouncing, I only had made uſe of my ſmall dice; and your worſhips, ſaid he, know very well, how by the moſt authentic rules of the law, it is provided, That the imperfections of nature ſhould never be imputed unto any for crimes and tranſgreſſions; as appeareth, ff. de re milit. l. qui cum uno. ff. de reg. jur. l. fere. ff. de ædil. edict. per totum, ff. de term. mod. l. divus Adri-

ſaid in the Anti-Machiavel, part iii, max. 35, that anciently the number of counſellors of a ſupreme tribunal was not great, in compariſon of what has ſince been ſeen.

anus, resolved by Lud. Ro. in l. si vero. ff. sol. matr. And who would offer to do otherways, should not thereby accuse the man, but nature, and the all-seeing providence of God; as is evident in l. maximum vitium. c. de lib. præter.

What kind of dice, (quoth Trinquamelle, grand president (3) of the said court) do you mean, my friend Bridlegoose? The dice, quoth Bridlegoose, of sentences at law, decrees, and peremptory judgments, alea judiciorum, whereof is written, per doct. 26. qu. 2 cap. sort. l. nec. emptio. ff. de contrahend. empt. l. quod debetur. ff. de pecul. & ibi Bartol. And which your worships do, as well as I, use, in this glorious sovereign court of yours: so do all other righteous judges in their decision of processes, and final determination of legal differences, observing that which hath been said thereof, by D. Henri. Ferrandat. & not. gl. in m. g. fin. de sortil. & l. sed cum ambo ff. de jud. ubi doc. Where mark, that chance and fortune are good, honest, profitable and necessary for ending of, and putting a final closure to, dissensions and debates in suits at law. The same hath more clearly been declared by Bald. Bartol. & Alex. C. communia de leg. si duo. But how is it that you do these things? asked Trinquamelle. I very briefly, quoth Bridlegoose, shall answer you, according to the doctrine and instructions of leg.

(3) Trinquamelle, grand president] In old time in France they used to say grand president, instead of first president. Trine' amellos, in the Toulousain language, signifies a bully, whose whole courage lies in hacking (trancher) boldly through the middle of the kernels (amandes) of all sorts of nuts. Under this name is here characterised a first president, in as much as the fines (amendes) to be levied on the effects of those condemned by arrêt, are by him adjudged one third part to the public treasure, another to the poor, and the other third to the prosecutor.

ampliorem

ampliorem §. in refutatoriis. c. de appell. Which is conform to what is ſaid in gloſs. l. 1. ff. quod met. cauſ. gaudent brevitate moderni. My practice is therein the ſame with that of your other worſhips, and as the cuſtom of the judicatory requires, unto which our law commandeth us to have regard, and by the rule thereof ſtill to direct and regulate our actions and procedures: un. not. extra. de conſuet. c. ex literis, & ibi Innoc. For having well and exactly ſeen, ſurveyed, overlooked, reviewed, recogniſed, read, and read over again, turned and toſſed over, ſeriouſly peruſed and examined the bills of complaint, accuſations, impeachments, indictments, warnings, citations, ſummonings, comparitions, appearances, mandates, commiſſions, delegations, inſtructions, informations, inqueſts, preparatories, productions, evidences, proofs, allegations, depoſitions, croſs ſpeeches, contradictions, ſupplications, requeſts, petitions, enquiries, inſtruments of the depoſition of witneſſes, rejoinders, replies, confirmations of former aſſertions, duplies, triplies, anſwers to rejoinders, writings, deeds, reproaches, diſabling of exceptions taken, grievances, ſalvation-bulls, re-examination of witneſſes, confronting of them together, declarations, denunciations, libels, certificates, royal miſſives, letters of appeal, letters of attorney, inſtruments of compulſion, delinatories, anticipatories, evocations, meſſages, dimiſſions, iſſues, exceptions, dilatory pleas, demurs, compoſitions, injunctions, reliefs, reports, returns, confeſſions, acknowledgments, exploits, executions, and other ſuch-like confects and ſpiceries, both at the one and the other ſide, as a good judge ought to do, conform to what has been noted thereupon, ſpec. de ordination. paragr. 3. & tit. de offi. omn. jud. paragr. fin. & de reſcriptis præſent. parag. 1. I poſite on the end of a table, in my cloſet, all the poaks and bags of the defendant, and then allow unto him the firſt hazard

of

of the dice; according to the uſual manner of your other worſhips. And it is mentioned, l. favorabiliores ff. de reg. jur. & in cap. cum ſunt eod. tit. lib. 6. which ſaith, quum ſunt partium jura obſcura, reo potius favendum eſt quam actori. That being done, I thereafter lay down upon the other end of the ſame table, the bags and ſachels of the plaintiff, (as your worſhips are accuſtomed to do) (4) viſum viſu, juſt overagainſt one another: for, oppoſita juxta ſe poſita clarius eluceſcunt: ut not. in l. 1. parag. videamus. f. de his qui ſunt ſui vel alieni juris & in l. munerum. §. Mixta F. de muner. & honor. Then do I likeways and ſemblably throw the dice for him, and forthwith liver him his chance. But, quoth Trinquamelle, my friend, how came you to know, underſtand, and reſolve the obſcurity of theſe various and ſeeming contrary paſſages in law, which are laid claim to by the ſuitors, and pleading parties? Even juſt, quoth Bridlegooſe, after the faſhion of (5) your other worſhips: to-wit, when there are many bags on the one ſide, and on the other, I then uſe my little ſmall dice (after the cuſtomary manner of your other worſhips) in obedience to the law, ſemper in ſtipulationibus f. de regulis juris, and the law verſale (6) verifieth that eod.

(4) Viſum viſu] Thence the French prepoſition vis-a-vis, I ſuppoſe: i. e. over-againſt.

(5) Your other worſhips] Vous autres meſſieurs; a galliciſm. It only means in Engliſh, your worſhips. This pronoun autres ſounds oddly in Engliſh, but it is a beautiful redundancy in French, and other languages too: thus, I remember, the anſwer ſent back by the Spaniſh governor at port St. Mary's to the late duke of Ormond's ſummons to ſubmit to Cha. IIId, was, Nos otros Eſpagnoles no mudamos el Rey. We (other) Spaniards don't uſe to change our kings.

(6) Verifieth] Verſifieth Rabelais ſays; for that law

is

eod. tit. ſemper in obſcuris quod minimum eſt ſequimur: canonized in c. in obſcuris. eod. tit. lib. 6. I have other large dice, fair, goodly and well-ſounding, which I employ in the faſhion that your other worſhips uſe to do, when the matter is more plain, clear, and liquid: that is to ſay, when there are fewer bags. But when you have done all theſe fine things, quoth Trinquamelle, how do you, my friend, award your decrees, and pronounce judgment? Even as your other worſhips, anſwered Bridlegooſe: for I give out ſentence in his favour, unto whom hath befallen the beſt (7) chance by dice: judiciary, tribunian, pretorial, what comes firſt. So our laws command, ff. qui pot. in pign. l. creditor c. de conſul. 1. & de regul. juris in 6. Qui prior eſt tempore, potius eſt jure.

is a perfect pentameter: ſemper in obſcuris quod minimum eſt ſequimur. Verſale means royal, and ſometimes text hand. Cotgr.

(7) Chance by dice, &c.] Judiciary, tribunian, pretorial, are three ſynonymous expreſſions. Chance judiciary, alea judiciorum, ſhews the uncertainty of judgments. This very chance is called tribunian from the famous juriſconſult, who by order of Juſtinian compil'd a body of the Roman law. Rabelais, in imitation of the civilians who preceded Budæus and Alciatus, writes tribunian here, and elſewhere. Suidas writes Τριβωνιανὸς and Τριβωνιανὸς.

CHAP. XL.

How Bridlegooſe giveth reaſons, why he looked over thoſe law-papers which he decided by the chance of the dice.

YEA, but, quoth Trinquamelle, my friend, ſeeing it is by the lot, chance, and throw of the dice, that you award your judgments and ſentences why do not you liver up theſe fair throws and chances the very ſame day and hour, without any further procraſtination or delay, that the controverting party-pleaders appear before you? To what uſe can thoſe writings ſerve you, thoſe papers, and other procedures contained in the bags and poaks of the law-ſuitors? To the very ſame uſe, quoth Bridlegooſe, that they ſerve your other worſhips. They are behooful unto me, and ſerve my turn in three things very exquiſite, requiſite, and authentical. Firſt, for formality-ſake; the omiſſion whereof, that it maketh all whatever is done, to be of no force nor value, is excellently well proved, by ſpec. 1. tit. de inſtr. edit. & tit. de reſcript. præſent. Beſides that it is not unknown to you, who have had many more experiments thereof than I, how oftentimes in judicial proceedings, the formalities utterly deſtroy the materialities and ſubſtances of the cauſes and matters agitated; for forma mutata, mutatur ſubſtantia. ff. ad exhib. l. Julianus ff. ad leg. falſ. l. ſi is qui quadraginta. Et extra. de decim. c. ad audientiam. Et de cel. miſſ. c. in quadam.

Secondly, They are uſeful and ſteadable to me, (even as unto your other worſhips) in lieu of ſome other honeſt and healthful exerciſe. The late maſter Othoman

Othoman Vadat (1), a prime phyſician, as you would ſay, cod. de comit. & archi. lib. xii, hath frequently told me, that the lack and default of bodily exerciſe, is the chief, if not the ſole and only cauſe of the little health, and ſhort lives of all officers of juſtice, ſuch as your worſhips and I am. Which obſervation was ſingulary well, before him, noted and remarked by Bartholus in lib. 1. c. de ſent. quæ pro eo quod: therefore is it, that the practice of ſuch-like exercitations is appointed to be laid hold on by your other worſhips, and conſequently not to be denied unto me, who am of the ſame profeſſion: quia acceſſorium naturam ſequitur principalis. de regul. jur. l. 6. & l. cum principalis, & l. nihil dolo. f. eod. tit. ff. de fide juſſ. l. fide juſſ. & extra. de officio del. cap. i. Let certain honeſt, and recreative ſports and plays of corporeal exerciſes be allowed and approved of; and ſo (2) far, ut omnes obed. in princ. coll. 7. & f. de præſcript. verò. l. ſi. gratuitam & l. 1. cod. de ſpect. l. 11. Such alſo is the opinion of d. Thom. in ſecunda, ſecundæ q. 168. quoted to very good purpoſe, by d. Albert de Roſa, who fuit magnus practicus, and a ſolemn doctor, as Barbatias atteſteth in principiis conſil. Wherefore the reaſon is evidently and clearly deduced, and ſet down before us, in gloſſ. in proæmio f. ne autem tertii. Interpo-

(1) Othoman Vadat, a prime phyſician] His name in Rabelais is Vadere. Firſt phyſician, i. e. one of thoſe phyſicians (in point of rank) of whom the Code ſpeaks l. xii. t. xiii, de comitibus & archiatris ſacri palatii. Michael Vataire, firſt phyſician to the duke of Alençon in 1574, was in all likelihood the ſon of this Othoman. See the duke de Nevers's memoirs, Ambroſe Paré (Paræus, alias Cheek) introd. to chirurgery, and Simon Golart's admirable and memorable hiſtory.

(2) And ſo far] Inſtead of theſe words, read ff. d. aluſ. & aleat. l. ſolent. & authent. ut omnes, &c.

ne tuis interdum gaudia curis. In very deed, once, in the year a thouſand four hundred fourſcore and nine, having a buſineſs concerning the portion and inheritance of a younger brother, depending in the court and chamber of the high treaſurers of France; whereinto as ſoon as ever I got leave to enter, by a pecuniary permiſſion of the uſher thereof, as your other worſhips know very well, that (3) pecuniæ obediunt omnia; and there ſays Baldus, in l. ſingularia. f. ſi cert. pet. & ſalic. in l. receptitia. cod. de conſtit. pecuni. & card. in clem. 1. de baptiſm. I found them all recreating and diverting themſelves at the play called muſſe, either before or after dinner. To me, truly, it is a thing altogether indifferent, whether of the two it was, provided that hic not. that the game of the muſſe is honeſt, healthful, ancient, and lawful, a Muſcho inventore, de quo cod. de petit. hæred. l. ſi poſt mortem: & muſcarii. Such as play and ſport it at the muſſe, are excuſable in and by law, lib. 1. c. de excuſ. artific. lib. x. And at the very ſame time was maſter Tielman Picquet (4), one of the players of that game of muſſe: there is nothing that I do better remember; for he laughed heartily, when his fellow-members, of the aforeſaid judicial chamber, ſpoiled their caps in ſwindging of his ſhoulders. He, nevertheleſs, did even then ſay unto them, that the banging and flapping of him, to the waſte and havock of their caps, ſhould not, at their return from the palace to their own houſes, ex-

(3) Pecuniæ, &c.] It ſtood before pecunia. Sir T. U. makes old Bridlegooſe ſpeak worſe Latin quite throughout than Rabelais has done.

(4) Tielman Picquet] A family of Montpelier, of which, in 1490, was Honorius Picquet, one of the four phyſic-profeſſors then eſtabliſhed by Charles VIII in the univerſity of Montpellier. See Joh. Steph. Strobelberger, hiſt. Monſpel.

euſe

cuſe them from their wives: per c. extra de præſumpt. & ibi gloſſ. Now reſultoriè loquendo, I ſhould ſay, according to the ſtyle and phraſe of your other worſhips, that there is no exerciſe, ſport, game, play, nor recreation in all this palatine, palatial, or parliamentary world, more aromatizing (5) and fragrant, than to empty and void bags and purſes; turn over papers and writings; quote margins and backs of ſcrolls and rolls; fill panniers, and take inſpection of cauſes: ex Bart. & Joan. de prag. in l. falſa de condit. & demonſt. ff.

Thirdly, I conſider, as your own worſhips uſe to do, that time ripeneth and bringeth all things to maturity; that by time every thing cometh to be made manifeſt and patent, and that time is the father of truth and virtue. Gloſſ. in l. cod. de ſervit. authent. de reſtit. & ea quæ pa. & ſpectat. de requiſ. conſ. Therefore is it, that after the manner and faſhion of your other worſhips, I defer, protract, delay, prolong, intermit, ſurceaſe, pauſe, linger, ſuſpend, prorogate, drive out, wire-draw, and ſhift off the time of giving a definitive ſentence, to the end that the ſuit or proceſs, being well vanned and winnowed, toſt and canvaſſed to and fro; narrowly, preciſely, and neatly garbelled, ſifted, ſearched and examined; and on all hands exactly argued, diſputed and debated; may, by ſucceſs of time, come at laſt to it's full ripeneſs and maturity: by means whereof, when the fatal hazard of the dice enſueth thereupon, the parties caſt or condemned, by the ſaid aleatory chance, will with much greater patience, and more mildly and gently, endure, and bear up the diſaſtrous load of their misfortune, than if they had been ſentenced at their firſt arrival unto the court: as not. gl. ff. de excuſ. tut. l. tria onera.

(5) Aromatizing] Theſe duſty papers in the end bring good ſpices (fees) to thoſe who turn them over.

Portatur leviter, quod portat quiſque libenter.

On the other part, to paſs a decree or ſentence when the action is raw, crude, green, unripe, and unprepared, as at the beginning; a danger would enſue of a no leſs inconveniency, than that which the phyſicians have been wont to ſay, befalleth to him in whom an impoſthume is pierced before it be ripe; or unto any other, whoſe body is purged of a ſtrong predominating humour, before its digeſtion: for as it is written, in authent. hæc conſiſt. in innoc. de conſtit. princip. ſo is the ſame repeated, in gloſſ. in c. cæterum extr. de juram. calumn. quod medicamenta morbis exhibent, hoc jura negotiis. Nature furthermore admoniſheth and teacheth us, to gather and reap, eat and feed on fruits when they are ripe, and not before. Inſtit. de rer. div. paragr. is ad quem & ff. de action. empt. l. Julianus. To marry likeways our daughters when they are ripe, and no ſooner, ff. de donation. inter vir. & uxor. l. cum hic ſtatus parag. ſi quis ſponſam, & 27 q. c. ſicut dicit gl.

Jam matura thoro plenis adoleverat annis
Virginitas.

And in a word, ſhe inſtructeth us to do nothing of any conſiderable importance, but in a full maturity and ripeneſs. 23. q. 2. paragr. ult. & 23. de c. ultimo.

CHAP.

CHAP. XLI.

How Bridlegooſe relateth the hiſtory of the reconcilers of parties at variance in matters of law.

I Remember to the ſame purpoſe, (quoth Bridlegooſe, in continuing his diſcourſe) that in the time when at Poictiers I was a ſtudent of law under Brocadium (1) Juris, there was at Semerue one Peter (2) Dendin, a very honeſt man, careful labourer of

(1) Brocadium juris] In the reign of Loüis XII, John Petit, bookſeller of Paris, printed in 16mo, in Gothic characters, a ſmall volume intituled, Brocardia juris. This book, whoſe very title Bridlegooſe corrupts, the good man makes to be the name of the profeſſor under whom he ſtudy'd law at Poictiers. And if we are to believe Perrin Dandin, the other learned man here quoted, co-temporary with Bridle-gooſe, the council of Lateran, and the pragmatic ſanction, were likewiſe two perſons he had ſeen in his youthful days. So that if we may give credit to Rabelais, before the reſtoration of learning, the French lawyers were, in point of knowledge, much upon a level with a certain Venetian poteſtat (chief magiſtrate) of whom Poggius relates, that a prieſt, who was pleading before that judge, having alledged the authority of a certain clementine, and I know not what novelle; the poteſtat, who took that papal conſtitution, and that imperial law, for two young wenches of the prieſt's acquaintance, reproved him ſeverely for daring to produce, in ſo grave a court, the evidence of two of his concubines.

(2) Peter Dendin] Rabelais here laſhes a certain judge ſitting upon a ſtone (pierre) inſtead of a bench, and dangling his legs juſt as the ſound of the bells ſeemed to

of the ground, fine ſinger in a church-deſk, of good repute and credit, and older than the moſt aged of all your worſhips; who was wont to ſay, that he had ſeen the great good man, Council of Lateran, with his wide and broad brimmed red hat; as alſo, that he had beheld and looked upon the fair goodly and gracious lady, Pragmatical (3) ſanction, his wife, with her huge roſary or paternotrian chaplet of jet-beads, hanging at a large ſky-colour'd ribbond. This honeſt man compounded, attoned and agreed more differences, controverſies and variances at law, than had been determined, voided and finiſhed, during his time in the whole palace of Poictiers, in the auditory of Montmorillon (4), and in the town-houſe of the old Partenay. This amicable diſpoſition of his rendered him venerable, and of great eſtimation, ſway, power and authority throughout all the neighbouring places of Chauvigny, Nouaillé, Legugé, Vivonne, Mezeaux, Eſtables, and other bordering and circumjacent towns, villages and hamlets: all their debates were pacified by him; he put an end to their brabling ſuits at law, and wrangling differences. By his advice and counſels were accords and reconcilements no leſs firmly made, than if the verdict of a ſovereign judge had been interpoſed therein; although, in very deed, he was no judge

go, din, dan, din. On one of theſe ſeats, without any foot-ſtool, ſtill to be ſeen at Metz in the place d'armes, the high ſheriff formerly gave audience like Dendin.

(3) Good and gracious lady pragmatical ſanction] She very well deſerves thoſe epithets, being the beſt bulwark that could ever be raiſed, to oppoſe the encroachment which the court of Rome was continually making upon the liberties of the Gallican church. See Mezeray on the year 1439.

(4) Montmorillon] A ſmall town on the frontiers of Poitou and the Limoſin, where Francis I afterwards eſtabliſhed a preſidial. See Beza's eccl. hiſt.

at

at all, but a right honeſt man, as you may well conceive. Arg. in l. ſi unius ff. de jure jur. & de verbis obligator. l. continuus.

There was not a hog killed within three pariſhes of him, whereof he had not ſome part of the haſlet and puddings. He was almoſt every day invited either to a marriage, banquet, chriſtening-feaſt, an upriſing, or woman churching treatment, a birth-day's anniverſary ſolemnity, a merry frolic goſſiping, or otherways to ſome delicious entertainment in a tavern, to make ſome accord and agreement between perſons at odds, and in debate with one another. Remark what I ſay: for he never yet ſettled and compounded a difference betwixt any two at variance, but he ſtrait made the parties agreed and pacified to drink together, as a ſure and infallible token and ſymbol of a perfect and compleatly-well-cemented reconciliation, a ſign of a ſound and ſincere amity, and proper mark of a new joy and gladneſs to follow thereupon. Ut not. per doct. ff. de peric. & com. rei. ven. l. 1. He had a ſon, whoſe name was Tenot Dandin, a luſty, young ſturdy friſking royſter, ſo help me God! who likewiſe, in imitation of his peace-making father, would have undertaken and meddled with the making up of variances, and deciding controverſies betwixt diſagreeing and contentious party-pleaders; as you know,

Sæpe ſolet ſimilis filius eſſe patri.
Et ſequitur levitèr filia matris iter.

Ut ait gloſſ. vi. quæſt. ſ. c. ſiquis g. de conſ. diſt. v. c. 2. fin. & eſt not. per doct. cod. de impub. & aliis ſubſtit. l. ult. & l. legitimæ. ff. de ſtat. hom. gloſſ. in l. quod ſi nolit, de ædil. edict. l. quiſquis c. ad leg. Jul. majeſt. excipio filios à moniali ſuſceptos ex monacho. per gloſſ. in c. impudicas 27 quæſtione. And ſuch was his confidence to have no worſe ſucceſs than his father, that he aſſumed unto himſelf the ti-

tle of lawſtrife-ſettler. He was likeways in theſe pacificatory negotiations ſo active and vigilant: for vigilantibus jura ſubveniunt, ex l. pupillus ff. quæ in fraud. cred. & ibid. l. non enim & inſtit. in proem. that when he had ſmelt, heard and underſtood; ut ff. ſi quando paup. fec. l. agaſo gloſſ. in verbo (5) olfecit, id eſt, naſum ad culum poſuit; and found, that there was any where in the country a debatable matter at law, he would incontinently thruſt in his advice; and ſo forwardly intrude his opinion in the buſineſs, that he made no bones of making offer, and taking upon him to decide it, how difficult ſoever it might happen to be, to the full contentment and ſatisfaction of both parties. It is written, qui non laborat (6) non manducat. And the ſaid gl. ff. de damn. infect. l. quamvis: and currere (7) plus que

(5) Olfecit, &c.] This law ſpeaks of ſuch creatures as by ſmelling at the vent of their females, judge whether they want to be ſerv'd or no.

(6) Non manducat] Rabelais has it, qui non laborat, non manige ducat. That is, in Languedocian jargon, He who works not, does not feel (handle) the ducats; i. e. does not grow rich; gets nothing. Rabelais, who lov'd alluſions, here makes one, from the Languedocian manige ducat, to the Latin manducat. Thus inſtead of qui non laborat, non manducat, he has ſaid, with as good ſenſe, tho' in two languages, qui non laborat, non manige ducat. The Languedocian maniger, for manier, comes from the Italian maneggiare; and from maniger, tho' obſolete, comes the word manigance, covert-dealing, private ſhuffling, ſecret practiſing, cloſeting, packing, &c. alluding to handling, fingering, feeling: but enough of this, tho' not too much for thoſe who are poſſeſs'd of Rabelais in French, and are willing ro underſtand what he means by his odd and ſeemingly unaccountable language.

(7) Currere plus que læ pas vetulam compellit egeſtas] Thus both ſir T. U. and m. Motteux have it. When I have

que læ pas vetulam compellit egeſtas. gloſſ. ff. de lib. agnoſco. l. ſi quis pro qua facit. l. ſi plures, c. de cond. incert. But ſo huge great was his misfortune in this his undertaking, that he never compoſed any difference, how little ſoever you may imagine it might have been, but that inſtead of reconciling the parties at odds, he did incenſe, irritate and exaſperate them to a higher point of diſſention and enmity, than ever they were at before. Your worſhips know, I doubt not, that,

Sermo datur cunctis, animi ſapientia paucis.

Gl. ff. de alien. jud.mut. cauſ. fa. lib. ii. This adminiſtred unto the tavern-keepers, wine-drawers and vintners of Semerue an occaſion to ſay, that under him they had not, in the ſpace of a whole year, ſold ſo much reconciliation-wine (for ſo were they pleaſed to call the good wine of Legugé) as under his father they had done in one half hour's time. It happened a little while thereafter, that he made a moſt heavy lamentation to his father, attributing the cauſes of his bad ſucceſs in pacificatory enterprizes to the perverſity, ſtubborneſs, froward, croſs and backward inclinations of the people of his time; roundly, boldly and irreverently upbraiding, that if but a ſcore of years before the world had been ſo wayward, obſtinate, pervicacious, implacable, and out of all ſquare, frame and order as it was then, his father had never attained to, and acquired the honour and title of ſtrife-appeaſer, ſo irreſragably,

I have altered læ to le, I know not well what plus que le pas means, unleſs it is pacing (or elſe trotting). Then the whole ſentence will bear this teanſlation: Need makes the old wife gallop, inſtead of trotting or pacing. (Plus que le pas.) It is an hexameter, half French, half Latin.

inviolably, and irrevocably as he hath done; in doing whereof Tenot did heinouſly tranſgreſs againſt the law which prohibited children to reproach the actions of their parents, per gl. & Bart. l. iii. paragr. ſi quis. ff. de cond. ob cauſ. &. authent. de nupt. ſed quod ſancitum col. iv. To this the honeſt old father anſwered thus; My ſon Dandin, when don oportet (8) taketh place, this is the courſe which we muſt trace. gloſſ. c. de appel. l. eos etiam: for the road that you went upon was not the way to the fuller's mill, nor in any part thereof was the form to be found wherein the hare did ſit. Thou haſt not the ſkill and dexterity of ſettling and compoſing differences. Why? Becauſe thou takeſt them at the beginning, in the very infancy and bud as it were, when they are green, raw, and indigeſtible. Yet I know handſomely and featly how to compoſe and ſettle them all. Why? Becauſe I take them at their decadence, in their waining, and when they are pretty well digeſted. So ſaith gloſſ.

Dulcior eſt fructus poſt multa pericula ductus.

l. non moriturus c. de contrahend. & comit. ſtip. Didſt thou ever hear the vulgar proverb, Happy is the phyſician whoſe coming is deſired at the declenſion of a diſeaſe? For the ſickneſs, being come to a criſis, is then upon the decreaſing hand, and drawing towards an end, although the phyſician ſhould not repair thither for the cure thereof: whereby tho' nature wholly do the work, he bears away the palm and praiſe thereof. My clients, after the ſame manner thereof, before I did interpoſe my judgment in the reconciling of them, were waxing faint in their con-

(8) When don oportet, &c.] A rhiming law-proverb,

Quand oportet vient en place,
Il convient qu'ainſi ſe face.

teſtations;

teſtations; their altercation heat was much abated: and in declining from their former ſtrife, they of themſelves inclined to a firm accommodation of their differences; becauſe there wanted fuel to that fire of burning rancour, and deſpightful wrangling, whereof the lower ſort of lawyers were the kindlers: that is to ſay, their purſes were emptied of coin, they had not a win in their fob, nor penny in their bag, wherewith to ſolicit and preſent their actions.

Deficiente pecu, deficit omne, nia.

There wanted then nothing but ſome brother to ſupply the place of a paranymph, brawl-broker, proxenete, or mediator; who acting his part dextrouſly, ſhould be the firſt broacher of the motion of an agreement, for ſaving both the one and the other party from that hurtful and pernicious ſhame, whereof he could not have avoided the imputation, when it ſhould have been ſaid, that he was the firſt who yielded and ſpoke of a reconcilement; and that therefore his cauſe not being good, and being ſenſible where his ſhoe did pinch him, he was willing to break the ice, and make the greater haſte to prepare the way for a condeſcendment to an amicable and friendly treaty. Then was it that I came in pudding-time (Dandin my ſon); nor is the fat of bacon more reliſhing to boiled peaſe, than was my verdict then agreeable to them. This was my luck, my profit and good fortune. I tell thee, my jolly ſon Dandin, that by this rule and method I could ſettle a firm peace, or at leaſt clap up a ceſſation of arms and truce for many years to come, betwixt the great (9) king and the Venetian ſtate; the emperor and the cantons

(9) The great king and the Venetians] Loüis XII, when he took from the Venetians almoſt all their terra firma. It is related of Innocent X, that one day as he was

cantons of Swiſſerland; the Engliſh and the Scots; and betwixt the pope and the Ferrarians. Shall I go yet further? Yea, as I would have God to help me, betwixt the Turks and the ſophy, the Tartars and the Muſcovites. Remark well what I am to ſay unto thee. I would take them at that very inſtant nick of time, when both thoſe of the one and the other ſide ſhould be weary and tired of making war, when they had voided and emptied their own caſhes and coffers of all treaſure and coin, drained and exhauſted the purſes and bags of their ſubjects, ſold and mortgaged their domains and proper inheritances, and totally waſted, ſpent and conſumed the munition, furniture, proviſion, and victuals that were neceſſary for the continuance of a military expedition. There I am ſure, by God, or by his mother, that would they, would they not, in ſpite of all their teeth, they ſhould be forced to take a little reſpite and breathing time, to moderate the fury and cruel rage of their

was looking down from his window to ſee two fellows fighting, cardinal Pancirola aſked his holineſs, if he would not pleaſe to have ſomebody go and part them? No, no, ſaid the pope, let them alone. Soon after, theſe two combatants gave over, ſhook hands and went and drank together. Then ſaid his holineſs to the cardinal; Coſi faranno gli Spangnoli e Franceſi: dopo che ſaranno ſtracchi di batterſi, fra di loro s'accorderanno, ſenza che alcuno impieghi la ſua opera--Juſt ſo will it be with the Spaniards and French: when they are weary of fighting, they will agree of themſelves, without any body's needing to interpoſe their mediation. See tom ii. of the miſcellanies publiſhed by don Bonaventure d'Argonne, prior of the Chartreuſe de Gaillon, under the name of Vigneul Marville.

X Here, and before, the king of France is ſtyled the great king, after the example of the Aſiatic Greeks, who, by way of excellence, uſed to call the king of Perſia the great king.

ambitious

ambitious aims. This is the doctrine in gl. 37. d. c. ſi quando.

Odero, ſi potero; ſi non, invitus amabo.

CHAP. XLII.

How ſuits at law are bred at firſt, and how they come afterwards to their perfect growth.

FOR this cauſe (quoth Bridlegooſe, going on in his diſcourſe) I temporiſe and apply myſelf to the times, as your other worſhips uſe to do, waiting patiently for the maturity of the proceſs, the full growth and perfection thereof in all its members; to wit, the writings and bags. Arg. in l. ſi major. c. commun. divid. & de conſ. di i. c. ſolemnitates, & ibi gloſſ. A ſuit in law, at its production, birth and firſt beginning, ſeemeth to me, as unto your other worſhips, ſhapeleſs, without form or faſhion, incompleat, ugly and imperfect, even as a bear, (1) at his firſt coming into the world, hath neither feet, hands, ſkin, hair nor head, but is merely an infirm, rude and ill-favoured piece and lump of fleſh; and would remain ſtill ſo, if his dam, out of the abundance of her affection to her hopeful cub, did not with much licking put his members into that figure and ſhape, which nature had provided for thoſe of

(1) A bear . . . . hath neither feet, hands, &c.] Rabelais's words are, n'ha pieds, ne mains, peau, poil, ne teſte. Ariſtotle and Pliny after him (lib. viii. cap. xxxvi) are the perſons that tell us this fine ſtory. Une main, by the way, ſignifies in French and Spaniſh not only a human hand, but the forefoot or paw of a quadruped likewiſe.

an

an arctic and urſinal kind, ut not. doct. ff. ad l. aquil. l. ii. in fin. Juſt ſo do I ſee, as your other worſhips do, proceſſes and ſuits in law, at their firſt bringing forth, to be ſhapeleſs, deformed, and disfigured: for that then they conſiſt only of one or two writings, or copies of inſtruments; thro' which defect they appear unto me, as to your other worſhips, foul (2), loathſome, filthy and miſ-ſhapen beaſts. But when there are heaps of theſe legiformal papers packed, piled, laid up together, impoaked, inſacheled, and put up in bags, then is it that with a good reaſon we may term that ſuit, to which, as pieces, parcels, parts, portions and members thereof, they do pertain and belong, well-formed and faſhioned, big-limmed, ſtrong ſet, and in all and each of its dimenſions moſt compleatly membered: becauſe forma dat eſſe rei. l. ſi is qui. ff. ad leg. Falcid. in c. cum delecta. de reſcript. Barbatias concil. lib. ii. And before him Baldus in c. ult. extra deconſ. & l. Julianus exhib. & f. ad l. quæſitum f. de lege. 3. The manner is ſuch as is ſet down in gloſſ. p. quæſt. i. c. Paulus.

Debile principium melior fortuna ſequitur.

Like your other worſhips alſo, the ſergeants, catchpoles, purſuivants, meſſengers, ſummoners, apparitors, uſhers, door-keepers, pettifoggers, attorneys, proctors, commiſſioners, juſtices of the peace, judge delegates, arbitrators, overſeers, ſequeſtrators, advocates, inquiſitors, jurors, ſearchers, examiners, notaries, tabellions, ſcribes, ſcriveners, clerks,

(2) Foul . . . beaſt] According to the proverb,

C'eſt une laîde beſte,
Qui n'a queüe ni teſte.

That's an ugly beaſt indeed,
Which has neither tail nor head.

prenotaries,

prenotaries, ſecondaries, and expedanean (3) judges, de quibus tit. eſt l. 3. c. by ſucking very much, and that exceeding forcibly, and licking at the purſes of the pleading parties, they, to the ſuits already begot and engendered, form, faſhion and frame head, feet, claws (4), talons, beaks, bills, teeth, hands, veins, ſinews, arteries, muſcles, humours, and ſo forth, through all the ſimilary and diſſimilary parts of the whole; which parts, particles, pendicles and appurtenances, are the law-poaks and bags. gloſſ. de conſ. d. 3. c. accepiſti.

Qualis veſtis erit, talia corda gerit.

Hic notandum eſt, that in this reſpect the pleaders, litigants and law-ſuiters are happier than the officers, miniſters and adminiſtrators of juſtice: for beatius (5) eſt dare quam accipere. ff. com. l. 3. extra de celeb. miſſ. cum Marthæ. & 24. quæſt. 1. cap. od. gloſſ.

(3) Expedanean judges] It is in Rabelais, juges pedanées, i. e. country judges, judges of villages, inferior judges. I never hear of expedanean judges. Theſe pedanean judges (or rather pedarian: ſee Camb. dict.) were ſo called becauſe they went not in their chariots to courts, but trudged it on foot, pedibus.

(4) Claws, talons, beaks, teeth] Marot, in that place of his hell where the poet is ſetting forth his lawſuits under the repreſentation of ſo many ſerpents:

Celuy, qui ſiffle, & ha les dents ſi drues,
Mordra quelc'un, qui en courra les rues.
That hiſſing ſerpent there, with thick-ſet teeth,
Will bite one into madneſs (if not death).

(5) Beatius, &c.] It is a ſaying of our Saviour's (on what occaſion is not known) quoted by St. Paul, though none of the evangeliſts mention it. Our Saviour, who was and is God, tells us, it is more godlike to give than to receive. I am ſure it is more delightful.

Affectum

Affectum dantis penſat cenſura tonantis.

Thus becometh the action or proceſs, by their care and induſtry, to be of a compleat and goodly bulk, well ſhaped, framed, formed, and faſhioned according the canonical gloſs.

Accipe, ſume, cape, ſunt verba placentia papæ.

Which ſpeech hath been more clearly explained by Alb. de Roſ. in verbo Roma.

Roma manus rodit; quas rodere non valet, odit.
Dantes cuſtodit; non dantes ſpernit, & odit.

The reaſon whereof is thought to be this:

Ad præſens ova, cras pullis ſunt meliora.

Ut eſt gl. in l. quum h. ff. de tranſact. Nor is this all; for the inconvenience of the contrary is ſet down in gloſſ. c. de allu. l. fin.

Quum labor in damno eſt, creſcit mortalis egeſtas.

In confirmation whereof we find, that the true etymology and expoſition of the word proceſs, is purchaſe; viz. of good ſtore of money to the lawyers, and of many poaks, id eſt, prou-ſacks, to the pleaders: upon which ſubject we have moſt cœleſtial quips, gybes and girds. Litigando jura creſcunt: litigando jus acquiritur. Item gl. in cap. illud extrem. de præſumpt. & c. de prob. l. inſtrum. l. non epiſtolis l. non nudis.

Et ſi non proſunt ſingula, multa juvant.

Yea, but, aſked Trinquamelle, how do you proceed, my friend, in criminal cauſes, the culpable and guilty party being taken and ſeized upon, flagrante crimine? Even as your other worſhips uſe to do (anſwered Bridlegooſe.) Firſt, I permit the plaintiff to depart

depart from the court, enjoyning him not to preſume to return thither, till previouſly he ſhould have taken a good ſound and profound ſleep; which is to ſerve for the prime entry and introduction to the legal carrying on of the buſineſs. In the next place, a formal report is to be made to me of his having ſlept. Thirdly, I iſſue forth a warrant to convent him before me. Fourthly, he is to produce a ſufficient and authentic atteſtation, of his having thoroughly and entirely ſleeped, conform to the gloſſ. 37. quæſt. 7. ſiquis cum.

Quandoque bonus dormitat Homerus.

Being thus far advanced in the formality of the proceſs, I find that this conſopiating act engendereth another act, whence ariſeth the articulating of a member; that again produceth a third act, faſhionative of another member; which third bringeth forth a fourth, procreative of another act: new members in a greater number are ſhaped and framed, one ſtill breeding and begetting another (as link after link, the coat of mail at length is made) till thus, piece after piece, by little and little, like information upon information, the proceſs be compleatly well formed, and perfect in all its members. Finally, having proceeded this length, I have recourſe to my dice: nor is it to be thought, that this interruption, reſpit, or interpellation, is by me occaſioned without very good reaſon inducing me thereunto, and a notable experience of a moſt convincing and irrefragable force.

I remember, on a time, that (6) in the camp at Stockholm, there was a certain Gaſcon named Gratianault,

(6) In the camp at Stockholm] Chriſtiern the ſecond, king of Denmark, inherited from his father a ſort of right to the crown of Sweden: and when he ſaw that in contempt of his claim the Swedes had choſen a protector

tianault, native of the town of St. Sever, who having loſt all his money (7) at play, and conſecutively being very angry thereat, as you know, pecunia eſt alter ſanguis, ut ait Anto. Burtio, in accedens 2. extra ut lit. non conteſt. & Bald. in l. ſi tuis c. de op. lib. per not. in l. advocati. c. de advoc. div. jud. pecunia eſt vita hominis & optimus fide juſſor in neceſſitatibus: did, at his coming forth of the gaming-houſe, in the preſence of the whole company that was there, with a very loud voice, ſpeak in his own language theſe following words: (8) Pao cap de bious hillots,

tector of the kingdom, he laid ſiege to Stockholm, in the year 1518, with an army made up of Saxons, Friſons, Scotch and French. This is the ſiege ſpoken of by Bridlegooſe, who was preſent at it.

(7) Having loſt all his money] Mellin de St. Gelais writes thus:

Ne voilà pas la colére & rancune,
Du bon ſoldat qui perdit ſa pecune?

See we not there the rage of one,
Whoſe money is by gaming gone?

(8) Pao cap &c.] This gaſcoon gibberiſh may be ſoon underſtood with the help of Cotgrave. Pao is by, cap, the head, de bious, of God, billots, you fellows, que mau, (mal) may the evil, de pippe, of a pipe of wine, bous treſbire (birer for virer) whirl you to the ground, (i. e. may you fall down dead drunk, a gaſcoon imprecation) ares que ſont pergudes (perdues) ſince I have loſt, les mies bingt & quouatre baquettes, all my 24 half-pence, &c. (a great cry and little wool, as the devil ſaid when he ſhear'd his hogs). Now for m. du Chat. Baquette à la gaſconne, for vachette or vakette (a diminutive of vacca a cow) a ſmall coin of Bearne, ſo called from its being marked with the arms of that country, a cow. The Venetians, in all likelihood, took their bagattino (a very ſmall coin) from baquette; tho' Robert Cenault calls this Venetian coin barquetin in French, becauſe he found it to be the coin com-

hillots, que mau de pipes bous treſbire: areſque de pergudes ſont les mires bingt, & quovatre bagnelles, ta pla donnerien pics, trucs & patacts, ſey degun de bous aulx, qui boille truquar ambe iou à bels embiz. Finding that none would make him any anſwer, he paſſed from thence to that part of the leaguer, where the huff-ſnuff, (9) honder-ſponder, ſwaſh-buckling High Germans were, to whom he renewed theſe very terms, provoking them to fight with him: but all the return he had from them to his ſtout challenge, was only (10) Der Gaſcongner thut ſich auz mit eim jedin zu ſchlagen, aber er iſt geneigter zu ſtehlen; darumb liebe frauwen habt ſorg zu everm hauſzracht. Finding alſo, that none of that band of Teutonic ſoldiers offered himſelf to the combat, he paſſed to that quarter of the leaguer where the French free-booting adventurers were encamped, and reiterating unto them, what he had before repeated to the Dutch warriors, challenged them likewiſe to fight him, and therewithal made pretty little gaſconado friſking gambols, to oblige them the more cheerfully and gallantly to cope with him in the liſts of a duelizing engagement: but no anſwer at all was made unto him. Whereupon the Gaſcon, deſpairing of meeting with any antagoniſts,

commonly paid the bark for carrying people croſs the canals at Venice; Barchatinus vulgò barguetin, ſays he in his de menſur. & ponder. puto eſſe pretium trajectus aquæ per barcham. Tres noſtrum denarium reddunt duodecim ſoldum Venetum.

(9) Honder-ſponder] A coined word, like lifre-lofres elſewhere, to abuſe the Germans, as if they only ſpoke thoſe words and no other.

(10) Der Gaſcongner, &c.] The ſenſe of this is in Engliſh, 'This gaſcooning fellow here, who is quarell-'ing with every body, is more likely to ſteal than to 'fight: ſo pray good women, take care of your houſ-'hold-goods.

departed

departed from thence, and laying himſelf down, not far from the pavilions of the grand chriſtian cavalier (11) Criſſie, fell faſt aſleep. When he had thoroughly ſleeped an hour or two, another adventurous and all-hazarding blade of the forlorn hope of the laviſhingly waſting gameſters, having alſo loſt all his monies, ſallied forth with a ſword in his hand, in a firm reſolution to fight with the aforeſaid Gaſcon, ſeeing he had loſt as well as he.

Ploratur lachrymis amiſſa pecunia veris,

Saith the gl. de penitent. diſtinct. 2 c. ſunt plures. To this effect having made enquiry and ſearch for him throughout the whole camp, and in ſequel thereof found him aſleep, he ſaid unto him, Up, ho, good fellow! in the name of all the devils of hell riſe up! riſe up, get up! I have loſt my money as well as thou haſt done; let us therefore go fight luſtily together, grapple and ſcuffle it to ſome purpoſe: thou may'ſt look and ſee my tuck is no longer than thy rapier. The Gaſcon, altogether aſtoniſhed at this unexpected provocation, without altering his former dialect, ſpoke thus: Cap de ſant Arnault, quau ſeys tu, qui me rebeillez? que mau de taberne te gire; (12) ſan Siobé, cap de Gaſcoigne, ta pla dormy jou, quand

(11) Criſſie] Perhaps James Turpin IId of that name, lord of Criſſé in Anjou. See the genealogies of St. Marthe, l. xxx.

(12) San Siobé, cap de Gaſcoigne] The Gaſcon who was of St. Sever, ſwears by the gibberiſh-name of the patron of his town, which had been many ages called S. Sever cap de Gaſcoigne. See Mezeray on the year 992. The inhabitants of this town were always notorious for wrong-headedneſs. And therefore Rabelais here makes Gratianault take upon him the moſt ridiculous quarrel that could be imagined. The town of S. Sever is denominated from an abby of Benedictines of the ſame name, which

quand aquoeſt taquain me bingut eſtée. The ventrous royſter inviteth him again to the duel; but the Gaſcon, without condeſcending to his deſire, ſaid only this: Hé paovret jou teſquinerie arés, que ſon pla repoſat: vayne un pauque te poſar com jou, peuſſe truqueren. Thus in forgetting his loſs, he forgot the eagerneſs which he had to fight. In concluſion, after that the other had likewiſe ſleeped a little, they, inſtead of fighting, and poſſibly killing one another, went jointly to a ſutler's tent, where they drank together very amicably, each upon the pawn of his ſword. Thus by a little ſleep was pacified the ardent fury of two warlike champions. There, goſſip, comes the golden word of John Andrew, in cap. ult. de ſent. & rejudic. l. ſexto. Sedendo dormiendo ſit anima prudens.

CHAP. XLIII.

How Pantagruel excuſeth Bridlegooſe, in the matter of ſentencing actions at law by the chance of the dice.

WITH this Bridlegooſe held his peace. Whereupon Trinquamelle bid them withdraw from the court, which accordingly was done: and

which ſtands in it, and it is ſurnamed cap de Gaſcoigne (head of Gaſcony) probably becauſe there it was the ſtates of the country held their ſeſſions, of which the abbot St. Sever was viguer. Illud autem (S. Sever) caput Gaſconiæ indigitant, ſays the Gall. chriſtiana, t. IV. p. 823. Veriſimiliter quod apud S. Severum, curiæ Gaſconiæ procerum comitia celebrarentur, etiam ætate regum Angliæ, cujus indicendi conventus abbas erat viguierius.

then

then directed his diſcourſe to Pantagruel, after this manner: It is fitting, moſt illuſtrious prince, not only by reaſon of the deep obligations, wherein this preſent parliament, together with the whole marquiſate of Mirelingues, ſtand bound to your royal highneſs, for the innumerable benefits, which, as effects of meer grace, they have received from your incomparable bounty; but for that excellent wit alſo, prime judgment, and admirable learning, wherewith almighty God, the giver of all good things, hath moſt richly qualified and endowed you; that we tender and preſent unto you the deciſion of this new, ſtrange, and paradoxical caſe of Bridlegooſe; who in your preſence, to your both hearing and ſeeing, hath plainly confeſſed his final judging and determinating of ſuits of law, by the meer chance and fortune of the dice. Therefore do we beſeech you, that you would be pleaſed to give ſentence therein, as unto you ſhall ſeem moſt juſt and equitable. To this Pantagruel anſwered: Gentlemen, it is not unknown to you, how my condition is ſomewhat remote from the profeſſion of deciding law-controverſies: yet ſeeing you are pleaſed to do me the honour to put that taſk upon me, inſtead of undergoing the office of a judge, I will become your humble ſupplicant. I obſerve, gentlemen, in this Bridlegooſe, ſeveral things, which induce me to repreſent before you, that it is my opinion he ſhould be pardoned. In the firſt place, his old age. Secondly, his ſimplicity. To both which qualities our ſtatute and common laws, civil and municipal together, allow many excuſes for any ſlips or eſcapes, which, thro' the invincible imperfection of either, have been inconſiderately ſtumbled upon by a perſon ſo qualified. Thirdly, gentlemen, I muſt needs diſplay before you another caſe, which in equity and juſtice maketh much for the advantage of Bridlegooſe; to wit, that this one, ſole, and ſingle

fault

fault of his, ought to be (2) quite forgotten, aboliſhed and ſwallowed up, by that immenſe and vaſt ocean of juſt awards and ſentences, which heretofore he hath given and pronounced: his demeanour for theſe forty years and upwards, that he hath been a judge, having been ſo evenly balanced in the ſcales of uprightneſs, that envy itſelf, till now, could not have been ſo impudent as to accuſe and twit him with any act worthy of a check or reprehenſion: as if a drop of the ſea were thrown into the Loire, none could perceive, or ſay, that by this ſingle drop, the whole river ſhould be ſalt and brackiſh.

Truly, it ſeemeth unto me, that in the whole ſeries of Bridlegooſe's juridical decrees, there hath been, I know not what of extraordinary ſavouring of the unſpeakable benignity of God, that all thoſe his preceding ſentences, awards and judgments, have been confirmed and approved of by yourſelves, in this your own venerable and ſovereign court: for it is uſual (as you know well) with him whoſe ways are inſcrutable, to manifeſt his own ineffable glory, in blunting the perſpicacy of the eyes of the wiſe, in weakening the ſtrength of potent oppreſſors, in depreſſing the pride of rich extortioners, and in erecting, comforting, protecting, ſupporting, upholding, and ſhoaring up the poor, feeble, humble, ſilly, and fooliſh ones of the earth. But waving all theſe matters, I ſhall only beſeech you, not by the obligations which you pretend to owe to my family, for which I thank you, but for that conſtant and unfeigned love and affection which you have always found in me,

(2) Quite forgotten, &c.] Herodotus, l. vii, tells us that Darius, ſon of Hyſtaſpes, one day going to ſend to execution one of his officers for ſome act of great injuſtice, upon ſecond thoughts pardoned him, on account of the many inſtances of equity and juſtice he was informed tha offender had given in time paſt, when he was in power.

both on this and on the other ſide of Loire, for the maintenance and eſtabliſhment of your places, offices, and dignities, that, for this one time, you would pardon and forgive him, upon theſe two conditions. Firſt, that he ſatisfy, or put a ſufficient ſurety for the ſatisfaction of the party wronged by the injuſtice of the ſentence in queſtion: for the fulfilment of this article, I will provide ſufficiently. And ſecondly, that for his ſubſidiary aid in the weighty charge of adminiſtrating juſtice, you would be pleaſed to appoint, and aſſign unto him ſome able and experienced counſellor, younger, learneder, and wiſer than he, by the ſquare and rule of whoſe advice he may regulate, guide, temper and moderate, in times coming, all his judiciary procedures; or otherways, if you intend totally to depoſe him from his office, and to deprive him altogether of the ſtate and dignity of a judge, I ſhall cordially intreat you to make a preſent and free gift of him to me, who ſhall find in my kingdoms charges and employments enough wherewith to imbuſy him, for the bettering of his own fortunes, and furtherance of my ſervice. In the mean time, I implore the Creator, Saviour and Sanctifier of all good things, in his grace, mercy and kindneſs, to preſerve you all now and evermore, world without end.

Theſe words thus ſpoken, Pantagruel vailing his cap, and making a leg with ſuch majeſtic grace as became a perſon of his paramount degree and eminency, farewell'd Trinquamelle, the preſident and maſter ſpeaker of that Mirelingueſian parliament, took his leave of the whole court, and went out of the chamber; at the door whereof finding Panurge, Epiſtemon, friar John, and others, he forthwith, attended by them, walked to the outer gate, where all of them immediately took horſe to return towards Gargantua. Pantagruel by the way related to them, from point to point, the manner of Bridlegooſe's ſententiating

tentiating differences of law. Friar John ſaid, that he had ſeen Peter Dandin, and was acquainted with him at that time when he ſojourned in the monaſtery of Fontaine le Conte, under the noble abbot Ardillon. Gymnaſt likewiſe affirmed, that he was in the tent of the grand Chriſtian cavalier de Creſſie, when the Gaſcon, after his ſleep, made anſwer to the adventurer. Panurge was ſomewhat incredulous in the matter of believing, that it was morally poſſible, Bridlegooſe ſhould have been for ſuch a long ſpace of time ſo continually fortunate in that (3) aleatory way of deciding law debates. Epiſtemon ſaid to Pantagruel, Such another ſtory, not much unlike to that, in all the circumſtances thereof, is vulgarly reported of the proveſt of Montlehery. In good ſooth, ſuch a perpetuity of good luck is to be wondered at. To have hit right twice or thrice in a judgment ſo given by haphazard, might have fallen out well enough, eſpecially in controverſies that were ambiguous, intricate, abſtruſe, perplexed and obſcure.

CHAP. XLIV.

How Pantagruel relateth a ſtrange hiſtory of the perplexity of human judgment.

(1) SEeing you talk, quoth Pantagruel, of dark, difficult, hard and knotty debates, I will tell you of one controverted before Cneius (2) Dolabella, proconſul in Aſia. The caſe was this.

(3) Aleatory, &c.] He had not found his account in the Virgilian lots.

(1) Seeing you talk, quoth Pantagruel, &c.] M. du Chat ſays, this parentheſis is not in the editions of 1547 and 1553. He adds, that this whole chapter is part of the foregoing, and likewiſe that it is Epiſtemon, who ſtill continues to ſpeak, and not Pantagruel.

2) Dolabella, &c.] See Val. Max. l. 8, c. 4, and A. Gell. l. 12, c. 7.

A wife in Smyrna had of her firſt huſband a child named Abecé: he dying, ſhe, after the expiring of a year and a day, married again, and to her ſecond huſband bore a boy called Effegé. A pretty long time thereafter it happened (as you know the affection of ſtep-fathers and ſtep-dames is very rare, towards the children of the firſt fathers and mothers deceaſed) that this huſband, with the help of his ſon Effegé, ſecretly, wittingly, willingly and treacherouſly murthered Abecé. The woman came no ſooner to get information of the fact, but that it might not go unpuniſhed, ſhe had them both kill'd, to revenge the death of her firſt ſon. She was apprehended and carried before Cneius Dolabella, in whoſe preſence, ſhe, without diſſembling any thing, confeſſed all that was laid to her charge; yet alledged that ſhe had both right and reaſon on her ſide for the killing of them. Thus was the ſtate of the queſtion. He found the buſineſs ſo dubious and intricate, that he knew not what to determine therein, nor which of the parties to incline to. On the one hand, it was an execrable crime to cut off at once both her ſecond huſband and her ſon. On the other hand, the cauſe of the murder ſeemed to be ſo natural, as to be grounded upon the law of nations, and the rational inſtinct of all the people of the world; ſeeing they two together had felonioufly and murtherouſly deſtroyed her firſt ſon. Not that they had been in any manner of way wronged, outraged or injured by him, but out of an avaricious intent to poſſeſs his inheritance. In this doubtful quandary and uncertainty what to pitch upon, he ſent to the areopagites, then ſitting at Athens, to learn and to obtain their advice and judgment. That judicious ſenate, very ſagely perpending the reaſons of his perplexity, ſent him word to ſummon her perſonally to appear before him, a preciſe hundred years thereafter, to anſwer to ſome interrogatories touching certain points, which were not contained in the verbal defence:

fence: which reſolution of theirs did import, that it was in their opinion ſo difficult and inextricable a matter, that they knew not what to ſay or judge therein. Who had decided that plea by the chance and fortune of the dice, could not have erred nor awarded amiſs, on which ſide ſoever he had paſt his caſting and condemnatory ſentence: if againſt the woman, ſhe deſerved puniſhment for uſurping ſovereign authority, by taking that vengeance at her own hand, the inflicting whereof was only competent to the ſupream power, to adminiſter juſtice in criminal caſes: if for her, the juſt reſentment of ſo atrocious an injury done unto her, in murthering her innocent ſon, did fully excuſe and vindicate her of any treſpaſs or offence about that particular committed by her. But this continuation of Bridlegooſe for ſo many years, ſtill hitting the nail on the head, never miſſing the mark, and always judging aright, by the meer throwing the dice, and the chance thereof, is that which moſt aſtoniſheth and amazeth me.

To anſwer (3) (quoth Epiſtemon) categorically, to that which you wonder at, I muſt ingeniouſly confeſs and avow that I cannot: yet conjecturally to gueſs at the reaſon of it, I would refer the cauſe of that marvelouſly long continued happy ſucceſs, in the judiciary reſults of his definitive ſentences, to the favourable aſpect of the heavens and benignity of the intelligences; who, out of their love to goodneſs, after having contemplated the pure ſimplicity and ſincere unfeignedneſs of judge Bridlegooſe in the acknowledg-

(3) Quoth Epiſtemon] It is in the original, quoth Pantagruel. Upon this m. du Chat ſays, the new editions, in this place, make Epiſtemon ſpeak, which can't be, he having juſt been relating how perplex'd Dolabella was; it did not therefore belong to him to anſwer. Accordingly it is Pantagruel who ſpeaks in the editions of 1547 and 1553; and he ſpeaks, as uſual, like a prince truly devout and always ſerious.

ment of his inabilities, did regulate that for him by chance, which by the profoundeſt act of his matureſt deliberation he was not able to reach unto. That likewiſe which poſſibly made him to diffide in his own ſkill and capacity, notwithſtanding his being an expert and underſtanding lawyer, for any thing that I know to the contrary, was the knowledge and experience which he had of the antinomies, contrarieties, antilogies, contradictions, traverſings and thwartings of laws, cuſtoms, edicts, ſtatutes, orders and ordinances; in which dangerous oppoſition, equity and juſtice being ſtructured and founded on either of the oppoſite terms, and a gap being thereby opened for the uſhering in of injuſtice and iniquity, through the various interpretations of ſelf-ended lawyers; being aſſuredly perſwaded that the infernal calumniator, who frequently transformeth himſelf into the likeneſs of a meſſenger or angel of light, maketh uſe of theſe croſs gloſſes and expoſitions in the mouths and pens of his miniſters and ſervants, the perverſe advocates, bribing judges, law-monging attornies, prevaricating counſellors, and other ſuch like law-wreſting members of a court of juſtice, to turn by theſe means black to white, green to grey, and what is ſtreight to a crooked ply; for the more expedient doing whereof, theſe diabolical miniſters make both the pleading parties believe that their cauſe is juſt and righteous; for it is well known that there is no cauſe, how bad ſoever, which doth not find an advocate to patrocinate and defend it, elſe would there be no proceſſes in the world, no ſuits at law, no pleadings at the bar: he did in theſe extremities, as I conceive, moſt humbly recommend the direction of his judicial proceedings to the upright judge of judges, God almighty; did ſubmit himſelf to the conduct and guideſhip of the bleſſed ſpirit, in the hazard and perplexity of the definitive ſentence; and by this aleatory lot, did as it were implore and explore the divine decree of his

good

good will and pleaſure, inſtead of that which we call the final judgment of a court. To this effect, for the better attaining to his purpoſe, which was to judge righteouſly, he did in my opinion throw and turn the dice, to the end, that by the providence aforeſaid, the beſt chance might fall to him whoſe action was uprighteſt, and backed with greateſt reaſon; in doing whereof he did not ſtray from the ſenſe of the talmudiſts, who ſay that there is ſo little harm in that manner of ſearching the truth, that in the anxiety and perplexedneſs of humane wits, God oftentimes manifeſteth thereby the ſecret pleaſure of his (4) divine will.

Furthermore, I will neither think nor ſay, nor can I believe, that the unſtreightneſs is ſo irregular, or the corruption ſo evident, of thoſe of the parliament of Mirelingois in Mirelingues, before whom Bridlegooſe was arraigned for prevarication, that they will maintain it to be a worſe practice to have the deciſion of a ſuit at law referred to the chance and hazard of a throw of the dice, hab nab, or luck as it will, than to have it remitted to, and paſt by the determination of thoſe whoſe hands are full of blood, and hearts of wry affections. Beſides that their principal direction in all law-matters comes to their hands from (5) one Tribonian, a wicked miſcreant, barbarous, faithleſs and perfidious knave, ſo pernicious, unjuſt, avaricious and perverſe in his ways, that it was his ordinary cuſtom to ſell laws, edicts, declarations, conſtitutions and ordinances, as at a public auction, to

(4) Divine will] Pantagruel ſpeaks after Thomas Aquinas, l. 2, c. 173, of the original French of the gardener's dream.

(5) One Tribonian] This portrait of Tribonian, which is drawn by Suidas, in his article of that famous lawyer, has been copied by Cœlius Rhodiginus, l. 22, c. 20, of his ancient lections; by Budæus, part 1, of his annot. on the pandects, and by Fr. Hotman, ch. 11, of his Anti-Tribonian.

him who offered moſt for them. Thus did he ſhape meaſures for the pleaders, and cut their morſels to them by and out of thoſe little parcels, fragments, bits, ſcantlings and ſhreds of the law now in uſe; altogether concealing, ſuppreſſing, diſannulling and aboliſhing the remainder, which did make for the total law: fearing that if the whole law were made manifeſt, and laid open to the knowledge of ſuch as are intereſted in it, and the learned books of the ancient doctors of the law, upon the expoſition of the twelve tables and prætorian edicts, his villanous pranks, naughtineſs and vile impiety ſhould come to the public notice of the world. Therefore were it better in my conceit, that is to ſay, leſs inconvenient, that the parties at variance in any juridicial caſe, ſhould in the dark march upon caltrops, than to ſubmit the determination of what is in their right to ſuch unhallowed ſentences and horrible decrees: as Cato in his time wiſhed and adviſed, that every judiciary court ſhould be paved with (6) caltrops.

CHAP. XLV.

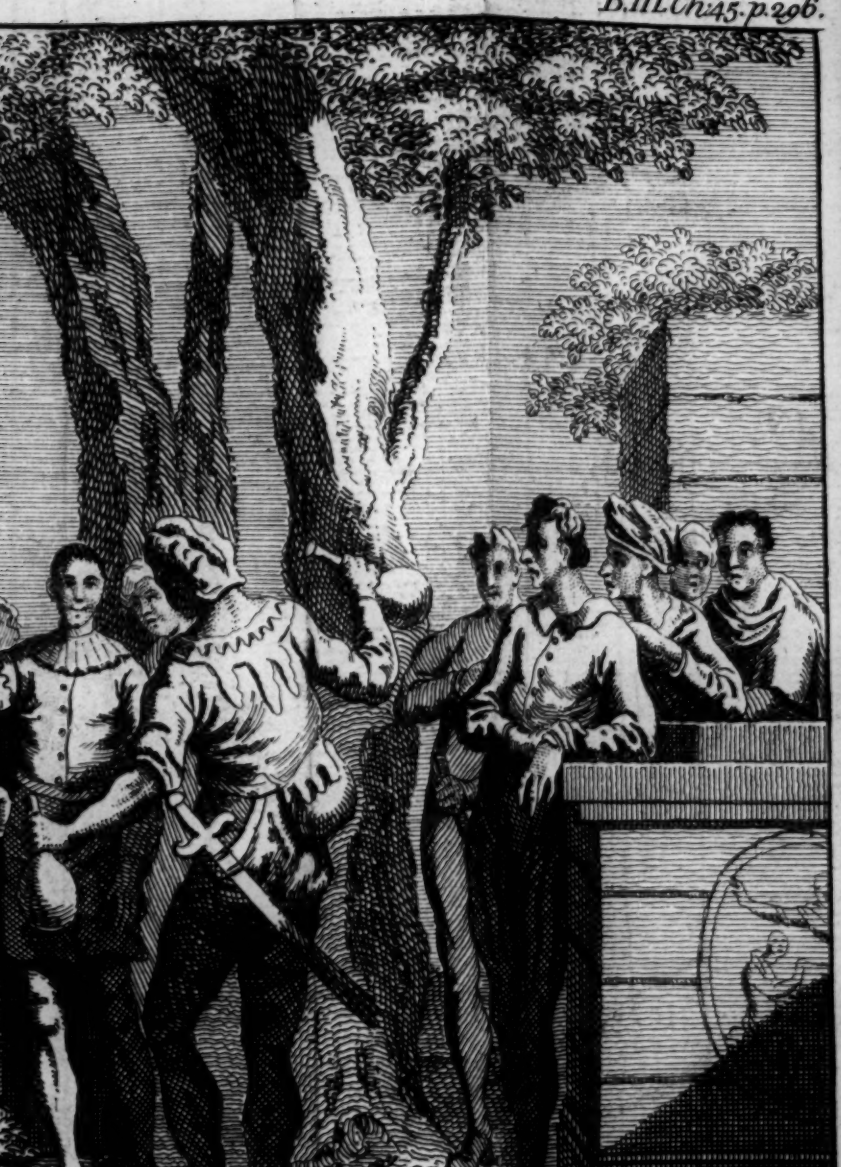
How Panurge taketh advice of Triboulet.

ON the ſixth day thereafter Pantagruel was returned home, at the very ſame hour that Triboulet was by water come from Blois. Panurge at his arrival gave him a hog's bladder, puffed with wind, and reſounding, becauſe of the hard peaſe that were within it: moreover he did preſent him with a gilt wooden ſword, a ſmall budget made of a tortoiſe-

(6) Caltrops] See Pliny, l. 19, c. 1. This was done, ſays Bouchet, that litigious people might be kept from coming near ſo dangerous a ſpot.

ſhell,

How PANURGE *takes Coun*



Council with TRIBOULET.

ſhell, an oſier watled wicker-bottle full of Breton wine, and five and twenty apples of the orchard of Blandureau.

If he be ſuch a fool, quoth Carpalim, as to be won with apples, there is no more wit in his pate than in the head of an ordinary cabbage. Triboulet girded the ſword and ſcrip to his ſide, took the bladder in his hand, ate ſome few of the apples, and drank up all the wine. Panurge, very wiſtly and heedfully looking upon him, ſaid, I never yet ſaw a fool (and I have ſeen ten thouſand franks worth of that kind of cattle) who did not love to drink heartily, and by good long draughts. When Triboulet had done with his drinking, Panurge laid out before him, and expoſed the ſum of the buſineſs, wherein he was to require his advice, in eloquent and choicely-ſorted terms, adorned with flouriſhes of rhetoric. But before he had altogether done, Triboulet with his fiſt gave him a bouncing whirret between the ſhoulders, rendered back into his hand again the empty bottle, filipped and flirted him on the noſe with the hog's bladder; and laſtly, for a final reſolution, ſhaking and wagging his head ſtrongly and diſorderly, he anſwered nothing elſe but this, By God, God, mad fool; beware the monk, Buzanſay hornpipe. Theſe words thus finiſhed, he ſlipped himſelf out of the company, went aſide, and ratling the bladder, took a huge delight in the melody of the rickling, crackling noiſe of the peaſe: after which time it lay not in the power of them all to draw out of his chaps the articulate ſound of one ſyllable; inſomuch, that when Panurge went about to interrogate him farther, Triboulet drew his wooden ſword, and would have ſtuck him therewith. I have fiſhed fair now, quoth Panurge, and brought my pigs to a fine market. Have I not got a brave determination of all my doubts, and a reſponſe in all things agreeable to the oracle that gave it? He is a great fool; that is not to be denied: yet is he a

greater fool who brought him hither to me; and myſelf the greateſt of all, for imparting my thoughts to him. The ſecond bolt, quoth Carpalim, levels point blank at me.

Without putting ourſelves to any ſtir or trouble in the leaſt, quoth Pantagruel, let us maturely and ſeriouſly conſider and perpend the geſtures and ſpeech which he hath made and uttered. In them veritably, quoth he, have I remarked and obſerved ſome excellent and notable myſteries: yea, of ſuch important worth and weight, that I ſhall never henceforth be aſtoniſhed, nor think ſtrange, why the Turks, with a great deal of worſhip and reverence, honour and reſpect natural fools, equally with their primeſt doctors, muftíes, divines and prophets. Did not you take heed, quoth he, a little before he opened his mouth to ſpeak, what a ſhogging, ſhaking and wagging his head did keep? By the approved doctrine of the ancient philoſophers, the cuſtomary ceremonies of the moſt expert magi, and the received opinions of the learnedeſt lawyers, ſuch a brangling agitation and moving ſhould by us all be judged to proceed from, and be quicken'd and ſuſcitated by the coming and inſpiration of the prophetizing and fatidical ſpirit, which entering briſkly, and on a ſudden, into a ſhallow receptacle of a debil ſubſtance (for as you know, and as the proverb ſhews it, a little head containeth not much brains) was the cauſe of that commotion. This is conform to what is avouched by the moſt ſkilful phyſicians, when they affirm, that ſhakings and tremblings fall upon the members of a human body, partly becauſe of the heavineſs and violent impetuoſity of the burthen and load that is carried, and other part, by reaſon of the weakneſs and imbecillity that is in the virtue of the bearing organ: a manifeſt example whereof appeareth in thoſe, who faſting, are not able to carry to their head a goblet full of wine, without a trembling and a ſhaking in the hand

that

that holds it. This of old was accounted a prefiguration and myſtical pointing out of the pythian divineress, who uſed always, before the uttering of a reſponſe from the oracle, to ſhake a branch of her domeſtic lavrel. Lampridius alſo teſtifieth, that the emperor Heliogabalus, to acquire unto himſelf the reputation of a ſooth-ſayer, did, on ſeveral holy days of prime ſolemnity, in the preſence of the fanatic rabble, make the head of his idol, by ſome ſlight within the body thereof, publickly to ſhake. Plautus, in his Aſinaria, declareth likeways, that Saufius, whitherſoever he walked, like one quite diſtracted of his wits, kept ſuch a furious lolling and mad-like ſhaking of his head, that he commonly affrighted thoſe who caſually met with him in his way. The ſaid author in another place, ſhewing a reaſon why Charmides ſhook and brangled his head, aſſevered that he was tranſported, and in an extaſy. Catullus, after the ſame manner, maketh mention in his Berecynthia and Atys, of the place wherein the Menades, Bacchical women, ſhe-prieſts of the Lydian god, and demented propheteſſes, carrying ivy boughs in their hands, did ſhake their heads. As (1) in the like

caſe

(1) *As in the like caſe, &c.*] This whole period is ſo erroneous, both as to Cybele and her prieſts, that it will be neceſſary to give it in Rabelais's own words. Comme en cas pareil faiſoient les gals, eſcouillez prebſtrez de Cybele, celebrans leurs offices. Dond ainſi eſt dicte, ſelon les anciens Theologiens; car κυβιστᾶν, ſignifie rouer, tordre, branſler le teſte, & faire le torticolli. In Engliſh, 'As in the like caſe was done by Cybele's gelded prieſts, 'called galli, when they performed that goddeſs's religious rites. From whence too, ſhe herſelf (not her 'prieſts) derives her name, according to ancient theologians: for κυβιστᾶν (not κυβιστᾶσθαι) ſignifies to turn 'round like a wheel, writhe the body, ſhake the head,

caſe amongſt the Gauls, the gelded prieſts of Cybele were wont to do in the celebrating of ſome feſtivals, which, according to the ſenſe of the ancient theologues, have from thence had their denomination: for κύβισᾶν ſignifies to turn round, whirl about, ſhake the head, and play the part of one that is wry-necked.

Likewiſe Titus Livy writeth, that in the ſolemnization time of the Bacchanalian fobedays (2) at Rome, both men and women ſeemed to prophetize and vaticinate, becauſe of an affected kind of wagging of the head, ſhrugging of the ſhoulders, and jectigation of the whole body, which they uſed then punctually. For the common voice of the philoſophers, together with the opinion of the people, aſſerteth for an irrefragable truth, that vaticination is ſeldom by the heavens beſtowed on any, without the conco-

' and mimick one that is wry-necked.' Here we ſee that the word gals was miſtaken by the tranſlator for Gauls. The Gauls had nothing to do either with Cybele or her prieſts. The Gauls were Europeans, the others Aſiatics. Cybele's prieſts were called galli from the river Gallus in Phrygia; the water whereof being drunk, uſed to make men mad. I have nothing more to add, but that Rabelais himſelf miſtakes the meaning of the greek verb κυβισάω (from whence Cybele has her name). It means to dance upon one's head, in caput ſalto, from the old primitive Greek word κύβη caput. And this way of dancing upon their heads, was peculiarly practiſed by the galli, Cybele's prieſts (and no other) in the ſolemnizing her feſtivals.

N. B. The prieſts above-mention'd were eſcouillé, i. e. unſtoned, gelt, libb'd.

But Rabelais, who has continually a ſuperfætation of meanings, alludes beſides to the Languedoc word of gal, a cock: ſo gals eſcouillés means capons; eunuchs.

(2) Fobedays] If this is a Scotch word for holydays, be it ſo.

mitancy

mitancy of a little phrenzy, and a head-ſhaking; not only when the ſaid preſaging virtue is infuſed, but when the perſon alſo therewith inſpired declareth and manifeſteth it unto others. The learned lawyer Julian, being aſked on a time, if that ſlave might be truly eſteemed to be healthful and in a good plight, who had not only convers'd with ſome furious, maniac, and enraged people, but in their company had alſo propheſied, yet without a noddle-ſhaking concuſſion; anſwered, That ſeeing there was no head-wagging at the time of his predictions, he might be held for ſound and competent enough. Is it not daily ſeen how ſchool-maſters, teachers, tutors and inſtructors of children, ſhake the heads of their diſciples (as one would do a pot in holding it by the lugs) that by this erection, vellication, ſtretching and pulling their ears (which, according to the doctrine of the ſage Egyptians, is a member conſecrated to the memory) they may ſtir them up to recollect their ſcatter'd thoughts, bring home thoſe fancies of theirs, which perhaps have been extravagantly roaming abroad upon ſtrange and uncouth objects, and totally range their judgments, which poſſibly by diſordinate affections have been made wild, to the rule and pattern of a wiſe, diſcreet, virtuous and philoſophical diſcipline: all which Virgil acknowledgeth to be true, in the branglement (3) of Apollo Cynthius.

(3) Branglement] I ſuppoſe he means the pulling by the ears, the vellicat aures of that poet. Ecl. 6. The French word is eſbranſlement.

CHAP.

CHAP. XLVI.

How Pantagruel and Panurge diverſly interpret the words of Triboulet.

HE ſays you are a fool. And what kind of fool? A mad fool, who in your old age would enſlave yourſelf to the bondage of matrimony, and ſhut your pleaſures up within a wedlock, whoſe key ſome ruffian carries in his codpiece. He ſays farthermore, beware of the monk. Upon mine honour it gives me in my mind that you will be cuckolded by a monk. Nay, I will engage mine honour, which is the moſt precious pawn I could have in my poſſeſſion, altho' I were ſole and peaceable dominator over all Europe, Aſia, and Afric, that if you marry, you will ſurely be one of the horned brotherhood of Vulcan. Hereby may you perceive how much I do attribute to the wiſe foolery of our moroſoph Triboulet. The other oracles and reſponſes did in the general prognoſticate you a cuckold, without deſcending ſo near to the point of a particular determination, as to pitch upon what vocation, amongſt the ſeveral ſorts of men, he ſhould profeſs, who is to be the copeſmate of your wife, and hornifier of your proper ſelf. Thus noble Triboulet tells it us plainly, from whoſe words we may gather with all eaſe imaginable, that your cuckoldry is to be infamous, and ſo much the more ſcandalous, that your conjugal bed will be inceſtuouſly contaminated with the filthineſs of monkery. Moreover he ſays, that you will be the hornpipe of Buzanſay: that is to ſay, well horned, hornified and cornuted. And as Triboulet's uncle aſked from Louis the XIIth, for a brother of his who lived at Blois, the hornpipes

hornpipes of Buzanſay, for the organ-pipes, through the miſtake of one word for another: even ſo, whilſt you think to marry a wife, humble, calm, diſcreet and honeſt wife, you ſhall unhappily ſtumble upon one witleſs, proud, loud, obſtreperous, bawling, clamorous, and more unpleaſant than any Buzanſay-hornpipe. Conſider withal, how he flirted you on the noſe with the bladder, and gave you a ſound thumping blow with his fiſt upon the ridge of the back. This denotes and preſageth, that you ſhall be banged, beaten and filipped by her; and that ſhe will alſo ſteal of your goods from you, as you ſtole the hogs bladder from the little boys of Vaubreton.

Flat contrary, quoth Panurge: not that I would impudently exempt myſelf from being a vaſſal in the territory of folly; I hold of that juriſdiction, and am ſubject thereto, I confeſs it. And why ſhould I not? for the whole world is foolish. In the old (1) Lorrain language, fou for oou, all and fool were the ſame thing. Beſides, it is avouched by Solomon, that infinite is the number of fools: from an infinity nothing can be deducted or abated; nor yet by the teſtimony of Ariſtotle, can any thing thereto be added or ſubjoined. Therefore were I a mad fool, if being a fool, I ſhould not hold myſelf a fool. After the ſame manner of ſpeaking, we may aver the number of the mad and enraged folks to be infinite. Avicenna maketh no bones to aſſert, that the ſeveral kinds of madneſs are infinite.

Though this much of Triboulet's words tend little

(1) In the old Lorrain language fou for ou, all and fool were the ſame thing] It may be ſo: but Rabelais's words are, En Lorraine fou eſt prez tou, i. e. In Lorrain (to keep to the pun in Engliſh) fool is near tool, &c. There is, ſays m. du Chat, a large town in Lorrain called Fou (fool) within three leagues of Toul, another conſiderable town in the ſame duchy.

to my advantage, howbeit the prejudice which I ſuſtain thereby be common with me to all other men; yet the reſt of his talk and geſture maketh altogether for me. He ſaid to my wife, Be wary of the (2) monkey: that is as much as if ſhe ſhould be chery, and take as much delight in a monkey as ever did the Leſbia of Catullus in her ſparrow; who will for his recreation paſs his time no leſs joyfully at the ſnatching of flies, than heretofore did the mercileſs fly-catcher Domitian. Withal he meant by another part of his diſcourſe, that ſhe ſhould be of a jovial country-like humour, as gay and pleaſing as a harmonious hornpipe of Saulieu or Buzanſay. The veridical Triboulet did therein hint at what I liked well, as perfectly knowing the inclinations and propenſions of my mind, my natural diſpoſition, and the biaſs of my interior paſſions and affections: for you may be aſſured, that my humour is much better ſatisfied and contented with the pretty frolic rural and deſheveled ſheperdeſſes, whoſe bums through their coarſe canvaſs ſmocks ſmell of the clover graſs (3) of the field, than with thoſe

(2) Be wary of the monkey] Wrong tranſlated. Rabelais's words are, Il dict à ma femme, Guare moyne. C'eſt ung moineau qu' elle aura en delices comme avoit la Leſbia de Catulle: lequel volera pour mouches, &c. Now moyne in French was never known to ſignify monkey. Moineau does indeed ſignify a ſparrow, as well as a friar or monk, and upon that hinge the equivoque turns. Thus it ſhould run: The fool ſaid to my wife, 'Ware ſparrow;' that is as much as to ſay, 'beware 'your ſparrow come to no harm;' meaning that ſhe 'ſhould take as much delight in a ſparrow (not a mon-'key) as ever did Catullus's Leſbia: and that he will for 'his recreation, hunt flies, &c.

(3) Clover-graſs] It is in the original wild thyme (ſerpolet) on which m. du Chat quotes la Bruïere, l. viii, c. xxxv,

thoſe great ladies in magnific courts, with their flandan top-knots and ſultana's, their polvil, poſtillos (4) and coſmetics. The homely ſound likewiſe of a ruſtical horn-pipe, is more agreeable to my ears, than the curious warbling and muſical quavering of lutes, teorbes, viols, rebecks and violins. He gave me a luſty rapping thwack on my back. What then? Let it paſs in the name and for the love of God, as an abatement of, and deduction from ſo much of my future pains in purgatory. He did it not out of any evil intent: he thought belike to have hit ſome of the pages. He is an honeſt fool, and an innocent changeling. It is a ſin to harbour in the heart any bad conceit of him. As for myſelf, I heartily pardon him. He flirted me on the noſe: in that there is no harm; for it importeth nothing elſe, but that betwixt my wife and me there will occur ſome toyiſh wanton tricks, which uſually happen to all new married folks.

c. xxxv, of his De re cibaria. Ruſtici proverbium pervulgatum habent: ſuccoſiores eſſe virgines, quae ſerpillum quam quae moſchum olent.

(4) Poſtillos] I ſuppoſe it ſhould be paſtillos. It is in the original maujoin, which, according to Champier juſt quoted, is to be underſtood in this place to ſignify muſk.

CHAP.

CHAP. XLVII.

How Pantagruel and Panurge reſolved to make a viſit to the oracle of the holy bottle.

THERE is as yet another point, quoth Panurge, which you have not at all conſidered on, although it be the chief and principal head of the matter. He put the bottle in my hand, and reſtored it me again. How interpret you that paſſage? what is the meaning of that? He poſſibly, quoth Pantagruel, ſignifieth thereby, that your wife will be ſuch a drunkard, as ſhall daily take in her liquor kindly, and ply the pots and bottles apace. Quite otherways, quoth Panurge; for the bottle was empty. I ſwear to you, by the pricking bramble thorn of St. Fiacre in Brie, that our unique moroſoph, whom I formerly termed the lunatic Triboulet, referreth me, for attaining to the final reſolution of my ſcruple, to the reſponſe-giving bottle: therefore do I renew afreſh the firſt vow which I made, and here in your preſence proteſt and make oath by Styx and Acheron, to carry ſtill ſpectacles in my cap, and never to wear a cod-piece in my breeches, until, upon the enterprize in hand of my nuptial undertaking, I ſhall have obtained an anſwer from the holy bottle. I am acquainted with a prudent, underſtanding, and diſcreet gentleman, and beſides a very good friend of mine, who knoweth the land, country, and place where its temple and oracle is built and poſited: he will guide and conduct us thither ſure and ſafely. Let us go thither, I beſeech you: deny me not, and ſay

ſay not, nay: reject not the ſuit I make unto you, I intreat you. I will be to you an Achates, a Damis (1) and heartily accompany you all along in the whole voyage, both in your going forth and coming back. I have of a long time known you to be a great lover of peregrination, deſirous ſtill to learn new things, and ſtill to ſee what you had never ſeen before. We ſhall ſee wonderful things, take my word for it.

Very willingly, quoth Pantagruel, I condeſcend to your requeſt. But before we enter upon our progreſs towards the accompliſhment of ſo far a journey, repleniſhed and fraught with eminent perils, full of innumerable hazards, and every way ſtored with evident and manifeſt dangers ------- What dangers, quoth Panurge, interrupting him? Dangers fly back, run from, and ſhun me whither ſoever I go, ſeven leagues around: as in the preſence of the ſovereign, ſub-magiſtracy ceaſes; [ſee Bodin. Rep.] or as clouds and darkneſs quite vaniſh at the bright coming of the radiant ſun; or as all ſores and ſickneſſes (2) did ſuddenly depart, at the approach of the body of St. Martin à Quande. Nevertheleſs, quoth Pantagruel, before we adventure to ſet forwards on the road of our projected and intended voyage, ſome few points are to be diſcuſſed, expe-

(1) Damis] The diſciple of Apollonius the Tyanæan, and his companion in all his travels.

(2) Sickneſſes, &c.] A cripple guided a blind man that carry'd him, and ſo they begg'd together. Being told St. Martin's body would ſoon be there, and it would cure them both: the devil a bit would they ſtay for the ſaint's body: they did not want to be healed.

This ſtory is grounded on a parable uſed by a Jew doctor to the emperor Antoninus Pius, to make him underſtand that the ſoul and body would be puniſhed conjointly for having join'd together in ſinning. See Baſnage l. vi. c. xi.

dited

dited and diſpatched. Firſt, let us ſend back Triboulet to Blois. (Which was inſtantly done, after that Pantagruel had given him a frize coat). Secondly, our deſign muſt be backed with the advice and counſel of the king my father. And laſtly, it is moſt needful and expedient for us, that we ſearch for, and find out ſome ſybil to ſerve us for a guide, truchman, and interpreter. To this Panurge made anſwer, that his friend Xenomanes would abundantly ſuffice for the plenary diſcharge and performance of the ſybil's office; and that farthermore, in paſſing through the lanternatory country, they ſhould take along with them a learned and profitable lanterneſſe, who would be no leſs uſeful to them in their voyage, than was the ſybil to Æneas in his deſcent to the Elyſian fields. Carpalim, in the interim, as he was upon the conducting away of Triboulet, in his paſſing by, hearkened a little to the diſcourſe they were upon, then ſpoke out, ſaying, Ho, Panurge, maſter freeman, take my lord Debitis (3) at Calais along with you; for he is goud-fallot, a good fellow: he will not forget thoſe who are debitors. Theſe are lanterns: thus ſhall you not lack for both fallot and lantern. I may ſafely, with the little ſkill I have, quoth Pantagruel, prognoſticate, that by the way we ſhall engender no melancholy; I clearly perceive it already: the only thing that vexeth me is, that I cannot ſpeak the (4) lantern language. I ſhall, anſwered Panurge, ſpeak for you all: I underſtand it every whit as well as I do my own maternal tongue: I have been no leſs uſed to it than to the vulgar French.

(3) My lord Debitis] Corruptly for my lord deputy, or governor of Calais for Hen. VIIIth, at that time Henry Fitz Alan earl of Arundel. See du Chat.

(4) Lantern Language] The barbarous language of the Romiſh ſchool divines in their different councils of Lateran. See du Chat.

(5) Briz

(5) Briſz marg dalgotbric nubſtznezos,
Iſquefez pruſq albork, crinqs zacbac.
Mizbe dilbarſks morp nipp ſtanch bos,
Strombtz, Panurge, walmap quoſt gruſzbac.

Now gueſs, friend Epiſtemon, what this is. They are, quoth Epiſtemon, names of errant devils, paſſant devils, and rampant devils. Theſe words of thine, dear friend of mine, are true, quoth Panurge; yet are they terms uſed in the language of the court of the lanterniſh people. By the way, as we go upon our journey, I will make to thee a pretty little dictionary, which notwithſtanding ſhall not (6) laſt you much longer than a pair of new ſhoes; thou ſhalt have learned it ſooner than thou canſt perceive the dawning of the next ſubſequent morning. What I have ſaid, in the foregoing tetraſtic, is thus tranſlated out of the lanterniſh tongue in our vulgar dialect.

All miſeries attended me, whilſt I
A lover was, and had no good thereby:
Of better luck the married people tell;
Panurge is one of thoſe, and knows it well.

There is little more then, quoth Pantagruel, to be done, but that we underſtand what the will of the king my father will be therein, and obtain his conſent.

(5) Briz, &c.] In theſe verſes, which moſtly conſiſt of half words, Rabelais ridicules the frequent abbreviations of the gothic characters, which for 59 or 60 years had been made uſe of in printing a world of ſchool-divinity-books, barbarous in themſelves, and to the laſt degree tireſome to read.

(6) Shall not laſt, &c.] Barbariſm will now ſoon be baniſhed out of the ſchools. Elſe it may mean, the dictionary will ſerve for the little time you ſhall be croſſing the Lantern-country.

CHAP.

CHAP. XLVIII.

How Gargantua sheweth that children ought not to marry without the special knowledge and advice of their fathers and mothers.

NO sooner had Pantagruel entred in at the door of the great hall of the castle, than that he encountred full but with the good honest Gargantua coming forth from the council board: unto whom he made a succinct and summary narrative of what had passed and occurred worthy of his observation in his travels abroad, since their last interview: then, acquainting him with the design he had in hand, besought him that it might stand with his good will and pleasure to grant him leave to prosecute and go thorough-stitch with the enterprize which he had undertaken. The good man Gargantua, having in one hand two great bundles of petitions, indorsed and answered; and in the other some remembrancing notes and bills, to put him in mind of such other requests of supplicants, which albeit presented, had nevertheless been neither read nor heard; he gave both to Ulrich Gallet, his ancient and faithful master of requests; then drew aside Pantagruel, and, with a countenance more serene and jovial than customary, spoke to him thus: I praise God, and have great reason so to do, my most dear son, that he hath been pleased to entertain in you a constant inclination to virtuous actions. I am well content that the voyage which you have motioned to me, be by you accomplished; but withal, I could wish you would have a mind and desire to marry,

for

for that I see you are of competent years. * [Panurge, in the mean while, was in a readiness of preparing and providing for remedies, salves and cures against all such lets, obstacles and impediments, as he could in tht height of his fancy conceive might by Gargantua be cast in the way of their itinerary design.] Most dear father, answered Pantagruel, I have not yet thought upon it. In all this affair I wholly submit and rest in your good liking and paternal authority; for I shall rather pray unto God that he would throw me down stark dead at your feet, in your pleasure, than that against your pleasure I should be found married, alive. I never yet heard that by any law, whether sacred or profane, yea, amongst the rudest and most barbarous nations in the world, it was allowed and approved of, that children may be suffered and tolerated to marry at their own good will and pleasure, without the knowledge, advice or consent asked and had thereto of their fathers, mothers, and neerest kindred. All legislators, every where upon the face of the whole earth, have taken away and removed this licentious liberty from children, and totally reserved it to the discretion of the parents.

My dearly beloved son, quoth Gargantua, I believe you, and from my heart thank God for having endowed you with the grace of having both a perfect notice of, and entire liking to laudable and praise-worthy things; and that through the win-

* This period, betwixt crochets, which in the translation is narrative, and interupts the dialogue, seems in the original to be a continuation of Gargantua's speech. Panurge s'est assez efforcé rompre les difficultés, qui lui povoient estre en empeschement: parler pour vous. Panurge has taken great pains to break through the difficulties, which might stand in his way: speak for yourself.

dowe

dows of your exterior ſenſes he hath vouchſafed to tranſmit unto the interior faculties of your mind, nothing but what is good and virtuous. For in my time there hath been found on the continent a certain country, wherein are I know not what kind of paſtophorian mole-catching prieſts; who, albeit averſe from engaging their proper perſons into a matrimonial duty, (1) like the pontifical flamens of Cybele in Phrygia, as if they were capons and not cocks; full of laſciviouſneſs, ſalacity and wantonneſs; who yet have, nevertheleſs, in the matter of conjugal affairs, taken upon them to preſcribe laws and ordinances to married folks. I cannot goodly determine what I ſhould moſt abhor, deteſt, loath and abominate; whether the tyrannical preſumption of thoſe dreadful ſacerdotal mole-catchers, who, not being willing to contain and coop up themſelves within (3) the grates and treillices of their own myſterious

(1) Like the pontifical flamens of Cybele in Phrygia] Rabelais ſays only the prieſts of Cybele in Phrygia: not a word of flamens: theſe were peculiar to the Romans. The Phrygians knew of no flamens.

(3) The grates and treillices of their own myſterious temples] By theſe mole-catchers, and the lattices (treillis) of their temples, Rabelais means the Sorbonne and its doctors, particularly certain monks whom Pâquier calls patchers up and vampers of old gloſſes, which have, ſays he, advanced, at leaſt inſinuated, this barbarous opinion, that by the canon law the conſent of fathers and mothers was not requiſite to the marriage of their children, but only for decency ſake, and not out of any neceſſity. On occaſion of this chapter of Rabelais, the reader may conſult the letter from whence this paſſage of Pâquier is taken. It is the firſt of the 3d book of his letters, and he addreſſes it to a friend, on occaſion of an article of the ordinance of Orleans 1560; by which the ſtates did, but in part, redreſs this diſorder,

terious temples, do deal in, meddle with, obtrude upon, and thruſt their ſickles into harveſts of ſecular buſineſſes, quite contrary, and diametrically oppoſite to the quality, ſtate and condition of their callings, profeſſions and vocations; or the ſuperſtitious ſtupidity and ſenſeleſs ſcrupulouſneſs of married folks, who have yielded obedience, and ſubmitted their bodies, fortunes and eſtates to the diſcretion and authority of ſuch odious, perverſe, barbarous and unreaſonable laws. Nor do they ſee that which is clearer than the light and ſplendor of the morning ſtar, how all theſe nuptial and connubial ſanctions, ſtatutes and ordinances, have been decreed, made and inſtituted, for the ſole benefit, profit and advantage of the (4) flaminal myſts, and myſterious flamens, and nothing at all for the good utility or emolument of the ſilly hood-winked married people: which adminiſtreth unto others a ſufficient cauſe for rendring theſe churchmen ſuſpicious of iniquity, and of an unjuſt and fraudulent manner of dealing, no more to be connived at nor countenanced, after that it be well weighed in the ſcales of reaſon, than if with a reciprocal temerity the laicks, by way of compenſation, would impoſe laws to be followed and obſerved by thoſe myſts and flamens, how they ſhould behave themſelves in the making and performance of their rites and ceremonies, and after what manner they ought to proceed in the offering

der, which he ſays is properly what the French law calls raptus in parentes. This letter lays down much the ſame principles with theſe here employed by Gargantua.

(4) Flaminal myſts, and myſterious flamens] No more than bare myſts in the original. Myſte is a ſacrificing prieſt, μυσ῀ης; μυσ῀ήριον a myſtery, ſacred thing.

up, and immolating of their various oblations, victims and sacrifices; seeing that besides the edicimation and tith-haling of their goods, they cut off and take parings, shreddings and clippings of the gain proceeding from the labour of their hands, and sweat of their brows, therewith to entertain themselves the better. Upon which consideration, in my opinion, their injunctions and commands would not prove so pernicious and impertinent as those of the ecclesiastic power, unto which they had tendered their blind obedience.

For, as you have very well said, there is no place in the world where legally a licence is granted to the children to marry without the advice and consent of their parents and kindred. Nevertheless, by those wicked laws, and molecatching customs, whereat there is a little hinted in what I have already spoken to you, there is no scurvy, measly, leprous or pocky ruffian, pander, knave, rogue, skelm, robber or thief, pilloried, whipped and burn-marked in his own country for his crimes and felonies, who may not violently snatch away and ravish what maid soever he had a mind to pitch upon, how noble, how fair, how rich, honest and chaste soever she be, and that out of the house of her own father, in his own presence, from the bosom of her mother, and in the sight and despight of her friends and kindred looking on a so woful spectacle, provided that the rascally villain be so cunning as to associate unto himself some mystical flamen, who, according to the covenant made betwixt them two, shall be in hope some day to participate of the prey. Could the Goths, (5) the Scyths, or Messagets do a worse or more

(5) The Scyths, or Messagets] Read Scythians, or Massagetæ. The proper names of nations, places, and persons,

more cruel act to any of the inhabitants of a hoſtile city, when after the loſs of many of their moſt conſiderable commanders, the expence of a great deal of money, and a long ſiege, they ſhall have ſtormed and taken it by a violent and impetuous aſſault? May not theſe fathers and mothers (think you) be ſorrowful and heavy-hearted, when they ſee an unknown fellow, a vagabond, ſtranger, a barbarous lout, a rude cur, rotten, fleſhleſs, putrified, ſcraggy, boily, botchy, poor, a forlorn caitiff and miſerable ſnake, by an open rapt, ſnatch away before their own eyes their ſo fair, delicate, neat, well-behavioured, richly provided for, and healthful daughters, on whoſe breeding and education they had ſpared no coſt nor charges, by bringing them up in an honeſt diſcipline, to all the honourable and virtuous employments becoming one of their ſex, deſcended of a noble parentage; hoping by thoſe commendable and induſtrious means, in an opportune and convenient time, to beſtow them on the worthy ſons of their well-deſerving neighbours and ancient friends, who had nouriſhed, entertained, taught, inſtructed and ſchooled their children with the ſame care and ſollicitude, to make them matches fit to attain to the felicity of a ſo happy marriage; that from them might iſſue an offſpring and progeny, no leſs heirs to the laudable endowments and exquiſite qualifications of their parents, whom they every way reſemble, than to their perſonal and real eſtates, moveables and inheritances? How doleful, triſt and plangorous would ſuch a ſight and pageantry prove unto them? You ſhall not need to think that the collachrymation of the Romans, and their confederates, at the deceaſe of Germanicus Druſus,

perſons, are very improperly ſpelt, in many parts of this whole tranſlation.

was comparable to this lamentation of theirs. Neither would I have you to believe, that the diſcomfort and anxiety of the Lacedemonians, when the Greek Helen, by the perfidiouſneſs of the adulterous Trojan Paris, was privily ſtolen away out of their country, was greater or more pitiful than this ruthful and deplorable collugency of theirs. You may very well imagine that Ceres, at the raviſhment of her daughter Proſerpina, was not more attriſted, ſad, nor mournful than they. Truſt me, and your own reaſon, that the loſs of Oſyris was not ſo regretable to Iſis; nor did Venus ſo deplore the death of Adonis; nor yet did Hercules ſo bewail the ſtraying of Hylas; nor was the rapt of Polyxena more throbbingly reſented and condoled by Priamus and Hecuba, than this aforeſaid accident would be ſympathetically bemoaned, grievous, ruthful and anxious to the wofully deſolate and diſconſolate parents. Notwithſtanding all this, the greater part of ſo vilely abuſed parents, are ſo timorous and afraid of devils and hobgoblins, and ſo deeply plunged in ſuperſtition, that they dare not gainſay nor contradict, much leſs oppoſe and reſiſt thoſe unnatural and impious actions, when the molecatcher hath been preſent at the penetrating of the fact, and a party contracter and covenanter in that deteſtable bargain. What do they do then? They wretchedly ſtay at their own miſerable homes, deſtitute of their well-beloved daughters; the fathers curſing the days and the hours wherein they were married; and the mothers howling and crying that it was not their fortune to have brought forth abortive iſſues, when they happened to be delivered of ſuch unfortunate girls; and in this pitiful plight ſpend at beſt the remainder of their time, with tears and weeping for thoſe their children, of and from whom they expected (and with good reaſon ſhould have obtained and reaped)

in

in theſe latter days of theirs, joy and comfort. Other parents there have been, ſo impatient of that affront and indignity put upon them and their families, that, tranſported with the extremity of paſſion, in a mad and frantic mood, through the vehemency of a grievous fury and raging ſorrow, they have drowned, hanged, killed, and otherways put violent hands on themſelves. Others again, of that parental relation, have upon the reception of that like injury, been of a more magnanimous and heroick ſpirit, who (in imitation, and at the example of the children of Jacob, revenging upon the Sichemites the rapt of their ſiſter Dina) having found the raſcally ruffian in the aſſociation of his myſtical molecatcher, cloſely and in hugger-mugger conferring, and parlying with their daughters, for the ſuborning, corrupting, depraving, perverting and enticing theſe innocent, unexperienced maids unto filthy lewdneſſes, have, without any further adviſement on the matter, cut them inſtantly into pieces, and thereupon forthwith thrown out upon the fields their ſo diſmembred bodies, to ſerve for food unto the wolves and ravens. Upon the chivalrous, bold and courageous atchievement of a ſo valiant, ſtout and man-like act, the other molecatching ſymmiſts have been ſo highly incenſed, and have ſo chaffed, fretted and fumed thereat, that bills of complaint and accuſations have been in a moſt odious and deteſtable manner put in before the competent judges; the arm of ſecular authority hath with much importunity and impetuoſity been by them implored and required; they proudly contending, that the ſervants of God would become contemptible, if exemplary puniſhment were not ſpeedily taken upon the perſons of the perpetrators of ſuch an enormous, horrid, ſacrilegious, crying, heinous, and execrable crime.

Yet neither by natural equity, by the law of nations, nor by any imperial law whatſoever, hath there been found ſo much as one rubric, paragraph, point or tittle, by the which any kind of chaſtiſement or correction hath been adjudged due to be inflicted upon any for their delinquency in that kind. (6) Reaſon oppoſeth, and nature is repugnant: for there is no virtuous man in the world, who both naturally and with good reaſon will not be more hugely troubled in mind, hearing of the news of the rapt, diſgrace, ignominy and diſhonour of his daughter, than of her death. Now any man finding in hot blood, one who with a fore-thought felony hath murthered his daughter, may, without tying himſelf to the formalities and circumſtances of a legal proceeding, kill him on a ſudden, and out of hand, without incurring any hazard of being attainted and apprehended by the officers of juſtice for ſo doing. What wonder is it then, or how little ſtrange ſhould it appear to any rational man, if a lechering rogue, together with his molecatching abettor, be entrapped in the flagrant act of ſuborning his daughter, and ſteaſing her out of his houſe, (though herſelf conſent thereto) that the father, in ſuch a caſe of ſtain and infamy by them brought upon his family, ſhould put them both to a ſhameful death, and caſt their carcaſſes upon dunghills, to be devoured and eaten up by dogs and ſwine; or otherwiſe fling them a little farther off, to the direption, tearing and rending aſunder of their joints and members by the wild beaſts of the (7) field?

(6) Reaſon oppoſeth, and nature is repugnant] So indeed it runs in the original; but I can make no ſenſe of it, but by repeating the word delinquency, and ſaying, Which delinquency reaſon oppoſeth, and nature is repugnant to.

(7) Field] Add, As unworthy to receive the kind, the

Dearly beloved ſon, have an eſpecial care, that after my deceaſe none of theſe laws be received in any of your kingdoms: for whilſt I breathe, by the grace and aſſiſtance of God, I ſhall give good order.

Seeing therefore you have totally referred unto my diſcretion the diſpoſure of you in marriage, I am fully of an opinion, that I ſhall provide ſufficiently well for you in that point. Make ready and prepare yourſelf for Panurge's voyage: take along with you Epiſtemon, friar John, and ſuch others as you will chuſe. Do with my treaſures what unto yourſelf ſhall ſeem moſt expedient: none of your actions, I promiſe you, can in any manner of way diſpleaſe me. Take out of my arſenal Thalaſſe, whatſoever equipage, furniture or proviſion you pleaſe, together with ſuch pilots, mariners and truchmen, as you have a mind to; and with the firſt fair and favourable wind ſet ſail and make out to ſea, in the name of God our ſaviour. In the mean while, during your abſence, I ſhall not be neglective of providing a wife for you; nor of thoſe preparations, which are requiſite to be made for the more ſumptuous ſolemnizing of your nuptials with a moſt ſplendid feaſt, if ever there was any in the world, (8) ſince the days of Aſſuerus.

the deſireable, the indulgent laſt embraces of the great alma mater, the earth, commonly called burial.

(8) Since the days of Aſſuerus] This is an addition of the tranſlator's, as there are ſeveral others up and down.

CHAP. XLIX.

How Pantagruel did put himſelf in a readineſs to go to ſea; and of the herb named pantagruelion.

WIthin very few days after that Pantagruel had taken his leave of the good Gargantua, who devoutly prayed for his ſon's happy voyage, he arrived at the ſea-port, near to Sammalo, accompanied with Panurge, Epiſtemon, friar John of the funnels, abbot of Theleme, and others of the royal houſe, eſpecially with (1) Xenomanes the great traveller, and croſſer of dangerous ways, who was come at the bidding and appointment of Panurge, of whoſe caſtlewick of Salmigondin he did hold ſome petty inheritance by the tenure of a meſne fee. Pantagruel, being come thither, prepared and made ready for launching a fleet of ſhips, to the number of thoſe which Ajax of Salamine had of old equipped, in convoy of the Græcian ſoldiery againſt the Trojan ſtate. He likewiſe picked out for his uſe ſo many mariners, pilots, ſailors, interpreters, artificers, officers and ſoldiers, as he thought fitting; and therewithal made proviſion of ſo much victuals of all

(1) Xenomanes the great traveller, &c.] See in m. du Chat variety of opinions who this ſhould mean: but upon the whole, he thinks nobody is intended particularly by the name of Xenomenes, but only in general, one that's more than ordinary fond of travelling, or pilgrimaging, into foreign countries; from ξένος, a ſtranger pilgrim; and μανία, inordinate furious fondneſs.

ſorts,

ſorts, artillery, munition of divers kinds, cloaths, moneys, and other ſuch luggage, ſtuff, baggage, chaffer, and furniture, as he deemed needful for carrying on the deſign of ſo tedious, long and perilous a voyage. Amongſt other things, it was obſerved how he cauſed ſome of the veſſels to be fraught and loaded with a great quantity of an herb of his called (2) pantagruelion, not only of the green and raw ſort of it, but of the confected alſo, and of that which was notably well befitted for preſent uſe, after the faſhion of conſerves. The herb pantagruelion hath a little root, ſomewhat hard and rough, roundiſh, terminating in an obtuſe and very blunt point, and having ſome of its veins, ſtrings or filaments coloured with ſome ſpots of white, never fixeth itſelf into the ground above the profoundneſs almoſt of a cubit, or foot and a half. From the root thereof proceedeth the one only ſtalk, orbicular, cane-

(2) Pantagruelion] Hemp: in as much as it is of that plant the cord is made which is uſed for the ſtrangling thoſe who are ſo unhappy to be gibbeted. As the puniſhment of the har (a withy of green ſticks; the band of a faggot: ſee Cotgrave, who ſays, malefactors in old time were, and at this day in ſome barbarous countries are hang'd with withies) as, I ſay, the puniſhment of the har is much ancienter in France than the reign of Francis Iſt, Rabelais muſt have given hemp the name of pantagruelion, in regard it was in that prince's time this puniſhment began to be exerciſed on the Lutherans or French proteſtants, who were hoiſted up to the top of a gibbet with a pully, and there left to hang till they were burnt or ſmothered with the fire that was kindled under them. Rabelais, who durſt not ſpeak out his thoughts of ſuch a piece of inhumanity, ſays, that Pantagruel held theſe poor people by the throat, and that in this condition they wofully lamented the inſupportable manner in which they were put to death.

like, green without, whitiſh within, and hollow like the ſtem of ſmyrnium, olus atrum, beans and gentian; full of long threds, ſtreight, eaſy to be broken, jagged, ſnipped, nicked and notched a little, after the manner of pillars and columns, ſlightly furrowed, chamfered, guttered and channel'd, and full of fibres, or hair-like ſtrings: in which conſiſteth the chief value and dignity of the herb, eſpecially in that part thereof, which is termed meſa, as one would ſay the mean; and in that other which hath got the denomination of mylaſea. Its height is commonly of five or ſix foot; yet ſometimes it is of ſuch a tall growth, as doth ſurpaſs the length of a lance: but that is only when it meeteth with a ſweet, eaſy, warm, wet and well-ſoaked ſoil (as is the ground of the territory of Olone, and that of Roſea near to Preneſte in (3) Sabinia) and that it want not for rain enough about the ſeaſon of the fiſhers holidays, and the æſtival ſolſtice. There are many trees whoſe height is by it very far exceeded; and you may call it dendromalache by the authority of Theophraſtus. The plant every year periſheth; the tree, neither in the trunk, root, bark or boughs, being durable. From the ſtalk of this pantagruelion plant there iſſue forth ſeveral large and great branches, whoſe leaves have thrice as much length as breadth, always green, roughiſh and rugged like the orcanette, or Spaniſh bugloſe, hardiſh, ſlit round about like unto a ſickle, or as the ſaxifragum, (4) as betony, and finally ending as it were in the points of a Ma-

(3) Sabinia] See Pliny, l. 10. c. 9.

(4) Or as the ſaxifragum] This is added by the tranſlator. The author only ſays, as betony: he goes on, and ending in the point of the Macedonian latrix, not as the tranſlator has it, in the points of a Macedonian ſpear. He took laurice, larch-tree, for lance belike.

cedonian

edonian ſpear, or of ſuch a lancet as ſurgeons commonly make uſe of in their phlebotomizing tiltings. The figure and ſhape of the leaves thereof is not much different from that of thoſe of the aſh-tree, or of agrimony; the herb itſelf being ſo like the (5) eupatorian plant, that many ſkilful herbaliſts have called it the domeſtick (6) eupator, and the eupator the wild pantegrulion. Theſe leaves are in equal and parallel diſtances ſpread around the ſtalk, by the number in every rank either of five or ſeven; nature having ſo highly favoured and cheriſhed this plant, that ſhe hath adorned it with thoſe two odd, (7) divine and myſterious numbers. The ſmell thereof is ſomewhat ſtrong, and not very pleaſing to nice, tender and delicate noſes: the ſeed incloſed therein mounteth up (8) to the very top of its ſtalk, and a little above it. This is a numerous herb; for there is no leſs abundance of it than of any other whatſoever. Some of theſe plants are ſpherick; ſome rhomboid, and ſome of an oblong ſhape; and all of thoſe either black, bright-coloured or tawny, rude to the touch, and mantled with a quickly-blaſted-away coat; yet ſuch an one as is of a delicious taſte and ſavour to all thrill and ſweetly ſinging birds, ſuch as linnets, goldfinches, larks, canary birds, yellow-hammers, and other of that airy chirping

(5) Eupatorian plant] Read eupatorium, or eupatoria.

(6) Eupator] Read eupatorium or eupatoria, as before. Eupator was not the herb itſelf, but the king from whom it had its name.

(7) Divine and myſterious] See Macrobius, on Scipio's dream.

(8) To the very top of the ſtalk, and a little above it] Vers le chef du tige, & peu au deſſoubs. The Engliſh whereof ſeems to me to be, near the top of the ſtalk, and but a very little below it.

quire: but it would quite extinguiſh the natural heat and (9) procreative virtue of the ſemence of any man, who would eat much, and often of it. And although that, of old, (10) amongſt the Greeks there were certain kinds of fritters, pancakes, buns and tarts made thereof, which commonly for a liquoriſh daintineſs were preſented on the table after ſupper, to delight the palate, and make the wine reliſh the better; yet is it of a difficult concoction, and offenſive to the ſtomach: for it engendreth bad and unwholſome blood, and with its exorbitant heat woundeth the brain with grievous hurtful ſmart, and noiſome vapours. And as in divers plants and trees there are two ſexes, male and female, which is perceptible in laurels, palms, cypreſſes, oaks, holmes, the daffadil, mandrake, fern, the agaric, muſhroom, birthwort, turpentine, penny-royal, peony, roſe of the mount, (11) and many other ſuch like: even ſo, in this herb there is a male, which beareth no flower at all, yet it is very copious of, and abundant in ſeed; there is likeways in it a female, which hath great ſtore and plenty of whitiſh flowers, ſerviceable to little or no purpoſe; nor doth it carry in it ſeed of any worth at all, at leaſt comparable to that of the male. It hath alſo a larger leaf, and much ſofter than the male; nor doth it altogether grow to ſo great a height. This pantagruelion is to be ſown at the firſt coming of the ſwallows, and is to be plucked out of the ground when the graſhoppers begin to be a little hoarſe.

(9) Procreative, &c.] See Pliny, l. 20. c. 23.

(10) Amongſt the Greeks] John de la Bruyere Champier has the ſame remark, l. 7. c. 13. of his De re cibaria.

(11) And many other ſuch like] Et aultres. Among theſe unnam'd ones, may be intended muſhrooms and roſes of the mount; but Rabelais has not ſpecified either of them by name.

CHAP.

CHAP. L.

How the famous pantagruelion ought to be prepar'd and wrought.

THE herb pantagruelion in September, under the autumnal equinox, is dreſſed and prepared ſeveral ways, according to the various fancies of the people, and diverſity of the climates wherein it groweth. The firſt inſtruction which Pantagruel gave concerning it, was to diveſt and diſpoil the ſtalk and ſtem thereof of all its flowers and ſeeds, to macerate or mortify it in pond, pool, or lake-water, (1) which is to be made run a little for five days together, if the ſeaſon be dry, and the water hot; or for full nine or twelve days, if the weather be cloudiſh, and the water cold: then muſt it (2) be parched before the ſun, till it be drained of its moiſture: after this it is in the ſhadow, where the ſun ſhines not, to be peeled, and its rind pulled off: then are the fibres and ſtrings thereof to be parted, (wherein, as we have already ſaid, conſiſteth its prime virtue, price, and efficacy) and ſevered from the woody part thereof, which is unprofitable, and ſerveth hardly to any other uſe, than to make a clear and gliſtering blaze, to kindle the fire, and for the play, paſtime and diſport of little children, to blow up hogs bladders,

(1) Which is to be made run a little for five days together] Quite wrong: the water is to be ſtagnant, not current, for five days together: ſtagnante, non courante, par cinq jours.

(2) Parched before the ſun] Read, dry'd in the ſun, ſeicher au ſoleil.

ders, and make them rattle. Many times ſome uſe is made thereof by tippling, ſweet-lipped bibbers, who out of it frame quills and pipes, through which they with their liquor-attractive breath ſuck up the new dainty wine from the bung of the barrel. Some modern pantagruelifts, to ſhun and avoid that manual labour, which ſuch a ſeparating and partitional work would of neceſſity require, employ certain cataractic inſtruments, compoſed and formed after the ſame manner that the froward, pettiſh and angry Juno did hold (3) the fingers of both her hands interwovenly clinched together, when ſhe would have hinder'd the child-birth delivery of Alcmena, at the nativity of Hercules; and athwart thoſe cataracts they break and bruiſe to very traſh the woody parcels, thereby to preſerve the better the fibres, which are the precious and excellent parts. In and with this ſole operation (4) do theſe acquieſce and are contented, who, contrary to the received opinion of the whole earth, and in a manner paradoxical to all philoſophers, gain their livelihoods backwards, and by recoiling. But thoſe that love to hold it at a higher rate, and prize it according to its value, for their own greater profit, (5) do the very ſame which is told us of the recreation of the three fatal ſiſters, the Parcæ; or of the nocturnal exerciſe of the noble Circe; or yet of the excuſe which Penelope made to her fond wooing youngſters and effeminate courtiers, during the long abſence of her huſband Ulyſſes.

By theſe means is this herb put into a way to diſplay its ineſtimable virtues, whereof I will diſcover a part: (for to relate all is a thing impoſſible to do). I

(3) The fingers, &c.] See Pliny, l. 28. c. 6.

(4) Do theſe acquieſce] Ropemakers, to whom the hemp comes raw, and who in working it, go backwards.

(5) Do the very ſame] Spin it and weave it.

have

have already interpreted and expoſed before you the denomination thereof. I find that plants have their names given and beſtowed upon them after ſeveral ways. Some got the name of him who firſt found them out, knew them, ſowed them, improved them by culture, qualified them to a tractability, and appropriated them to the uſes and ſubſerviencies they were fit for: as the mercurialis, from Mercury; panacea, from Panace the daughter of Eſculapius; (6) armois, from Artemis, who is Diana; eupatoria, from the king Eupator; telephion, from Telephus; euphorbium, from Euphorbus, king Juba's phyſician; climenos, from Clymenus; alcibiadium, from Alcibiades; gentian, from Gentius king of Sclavonia; and ſo forth, through a great many other herbs or plants. Truly, in ancient times, this prerogative of impoſing the inventor's name upon an herb found out by him, was held in ſo great account and eſtimation, that as a controverſy aroſe between Neptune and Pallas, from which of them two that land ſhould receive its denomination, which had been equally found out by them both together, thereafter it was called and had the appellation of Athens from Athene, which is Minerva: juſt ſo would Lyncus, king of Scythia, have treacherouſly ſlain the young Triptolemus, whom Ceres had ſent to ſhew unto mankind the invention of corn, which until then had been utterly unknown, to the end, that after the murder of the meſſenger (whoſe death he made account to have kept ſecret) he might by impoſing, with the leſs ſuſpicion of falſe dealing, his own name upon the ſaid found-out ſeed, acquire unto himſelf an immortal honour and glory, for having been the in-

(6) Armois, &c.] Artemiſia (mug-wort, or mother-wort) from queen Artemiſia, or from Diana, who was likewiſe called Artemis.

ventor

ventor of a grain ſo profitable and neceſſary, to and for the uſe of human life. For the wickedneſs of which treaſonable attempt, he was by Ceres transformed into that wild beaſt, which by ſome is called a lynx, and by others an ounce. Such alſo was the ambition of others upon the like occaſion, as it appeareth by that very ſharp wars, and of a long continuance, have been made of old betwixt ſome reſidentiary kings in Cappadocia, upon this only debate, of whoſe name a certain herb ſhould have the appellation: by reaſon of which difference, ſo troubleſome and expenſive to them all, it was by them called polemonion, or polemonia; and by us, for the ſame cauſe, termed make-bate (7).

Other herbs and plants there are, which retain the names of the countries from whence they were tranſported: as the (8) median apples, from Media, where they firſt grew; (9) punick apples, from Punicia, that is to ſay, Carthage; liguſticum, which we call (10) lovage, from Liguria, the coaſt of Genoua; rheubarb, from a flood in Barbary, as Ammianus atteſteth, called Rhua; (11) ſantonica, from a region of that name; fenugreek, from Greece;

(7) Make bate] Guerroyere. Warlike. All this and moſt that comes after is taken from Pliny, l. xxv. c. vi. and vii, &c. &c. &c.

(8) Median apples] Pome-citrons.

(9) Punick apples] Pomegranates.

(10) Louage] Lovage. In the original liveſche, which Cotgrave interprets lovage of Lombardy. Camb. dict. ſays the ſame of liguſticum, and reaſon good.

(11) Santonica] Cotgrave interprets this the ſeed of holy wormwood. Camb. dict. ſays French wormwood, and in that caſe it may have its name from Saintonge in France.

Caſtanes,

(12) caſtanes, from a country ſo called; (13) perſicaria, from Perſia; ſabine, from a territory of that appellation; ſtæchas, from the Stæchad iſlands; ſpica celtica, from the land of the Celtic Gauls; and ſo throughout a great many others, which were tedious to enumerate. Some others again have obtained their denominations by way of antiphraſes, or contrariety: as (14) abſinth, becauſe it is contrary to ψίνθος; for it is bitter to the taſte in drinking. Holoſteon means all bones; whilſt on the contrary there is no frailer, tenderer, nor brittler herb in the whole production of nature than it.

There are ſome other ſorts of herbs, which have got their names from their virtues and operations; as ariſtolochia, becauſe it helpeth women in childbirth; lichen, for that it cureth the diſeaſe of that name; mallow, becauſe it mollifieth; callithricum, becauſe it maketh the hair of a bright colour; alyſſum, ephemerum, bachium, naſturtium, hen-bane, and ſo forth through many more.

Other ſome there are which have obtained their names from the admirable qualities that are found to

(12) Caſtanes] From Caſtana, a city of Theſſaly which abounds with cheſnut-trees; or, as Cooper writes it, cheſten-tree or nut.

(13) Perſicaria] Rabelais ſays, perſique (perſica) a peach-tree, not the herb called perſicaria, i. e. arſe-ſmart or culrage.

(14) Abſinth] Abſinthium. Wormwood. The derivation of which word, according to the authors of the Cambridge dictionary, is Ἄψινθιον (undrinkable) quaſi ἀπινθιον, ab α privativâ & πίνω bibo, quod non ſit potabile ob amarorem; vel ab α priv. & ψίνθος, i. e. τέρψις, delectatio. Wormwood does indeed make none of the pleaſanteſt drinkables; but in a fit of the cholic, there's nothing ſo relieving as a glaſs of wormwood wine.

be

be in them; as heliotropium (which is the marigold) because it followeth the sun; so that at the sun rising it displayeth and spreads itself out, at his ascending it mounteth, at his declining it waineth, and when he is set it is close shut; adianton, because although it grow near unto watry places, and albeit you should let it lie in water a long time, it will nevertheless retain no moisture nor humidity; hieracia, eringium, and so throughout a great many more. There are also a great many herbs and plants, which have retained the very same names of the men and women who have been metamorphosed and transformed in them; as from Daphne, the laurel is called also; myrrh, from Myrrha the daughter of Cynaras; pythis, from Pythis; cinara, which is the artichoak, from one of that name; narcissus, saffran, smilax, and divers others.

Many herbs likewise have got their names of those things which they seem to have some resemblance of; as hippuris, because it hath the likeness of a horse's tail; alopecuris, because it representeth in similitude the tail of a fox; psyllion, from a flea, which it resembleth; delphinium, for that it is like a dolphin fish; bugloss is so called, because it is an herb like an ox's tongue; iris, so called, because in its flowers it hath some resemblance of the rain-bow; myosota, because it is like the ear of a mouse; coronopus, for that it is of the likeness of a crow's foot: a great many other such there are, which here to recite were needless. Furthermore, as there are herbs and plants which had their names from those of men; so by a reciprocal denomination, have the surnames of many families taken their origin from them: as the Fabii, à fabis, beans; the Pisons, à pisis, pease; the Lentuli, from lentils; the Cicerons, à ciceribus, vel ciceris, a sort of pulse called chickpease; and so forth. In some plants or herbs the resemblance and likeness hath

been

been taken from a higher mark or object; as when we say Venus' navel, Venus' hair, Venus' tub, Jupiter's beard (15), Jupiter's eye, Mars's blood, the hermodactyl or Mercury's fingers, which are all of them names of herbs, as there are a great many more of the like appellation. Others again have received their denomination from their forms; such as trefoil, because it is three-leav'd; pentaphylon, for having five leaves; serpolet, because it creepeth along the ground; helxine, petasites, myrobolans, which the Arabians call (16) been, as if you would say an acorn; for it hath a kind of resemblance thereto, and withal is very oily.

CHAP. LI.

Why it is called pantagruelion, and of the admirable virtues thereof.

BY such like means of attaining to a denomination (the fabulous ways being only from thence excepted; for the Lord forbid that we should make use

(15) Jupiter's eye] It is the name which the Latins gave to the sempervivum majus. See Salmasius, who proves it by two Greek authorities, ch. xix. of his Homonymies, byles iatricæ. Folia pinguia, says Gesner speaking of this plant, carnosa, longitudine pollicari, in cacumine linguæ similia, alia in terram convexa, alia in capite stantia invicem, ita ut ambitu effigiem imitentur oculi. Doubtless it was on account of this affinity the Latins called Jupiter's eye the sempervivum majus, and that just before, for such another affinity, Rabelais with the Greeks uses the word Jupiter's beard.

(16) Been] See Avicenna, canon ii. ch. lxxv.

of

of any fables in this a ſo venerable hiſtory) is this herb called pantagruelion; for Pantagruel was the inventor thereof: I do not ſay of the plant itſelf, but of a certain uſe which it ſerves for, exceeding odious and hateful to thieves and robbers, unto whom it was more contrarious and hurtful than the ſtrangle-weed and choak-fitch is to the flax, the cat's-tail to brakes, the ſheavegraſs to the mowers of hay, the fitches to the chickny peaſe, the darnel to barley, the hatchet fitch to the lentil purſe, the antramium to the beans, tares to wheat, ivy to walls, the water lilly (1) to lecherous monks, the birchen rod to the ſcholars of the college of Navarre in Paris, colewort to the vine-tree, garlick to the load-ſtone, onions to the ſight, fern-ſeed to women with child, willow grain to vicious nuns, the yew-tree ſhade to thoſe that ſleep under it, wolfsbane to wolves and libbards, the ſmell of the fig-tree to mad bulls, hemlock to goſlings, purſlane to the teeth, or oil to trees: for we have ſeen many of thoſe rogues, by virtue and right application of this herb, finiſh their lives, ſhort and long, after the manner of Phillis queen of Thracia, of Bonoſus emperor of Rome, of Amata (2) king Latinus's wife, of Iphis (3), Autolicus, Lycambes, Arachne, Phædra, Leda, Achius king of Lydia, and many thouſands more; who were chiefly angry and vexed at this diſaſter therein, that without being otherways

(1) Water lilly to lecherous monks] It is in a moſt eſpecial manner preſcrib'd to the monks, againſt the temptations of the fleſh. See Bouchet.

(2) Amata] Virgil ſpeaking of this queen, Æneid, l. xii.

Purpureos moritura manu diſcindit amictus,
Et nodum informis lethi trabe nectit ab alta.

(3) Iphis] See Ovid. metam. l. xiv.

ſick,

ſick, or evil diſpoſed in their bodies, by a touch only of the pantagruelion, they came on a ſudden to have the paſſage obſtructed, and their pipes (thro' which were wont to bolt ſo many jolly ſayings, and to enter ſo many luſcious morſels) ſtopped, more cleverly than ever could have done the ſquinancy.

Others have been heard moſt wofully to lament, at the very inſtant when Atropos was about to cut the thread of their life, that Pantagruel held them by the gorge. But (well-a-day) it was not Pantagruel; he never was an executioner (4): it was the pantagruelion, manufactured and faſhioned into an halter, and ſerving in the place and office of a cravat. In that verily they ſolæcized, and ſpoke improperly; unleſs you would excuſe them by a trope, which alloweth us to poſit the inventor in the place of the thing invented; as when Ceres is taken for bread, and Bacchus put inſtead of wine. I ſwear to you here, by the good and frolic words which are to iſſue out of that wine-bottle, which is a cooling below in the copper veſſel full of fountain water, that the noble Pantagruel never ſnatched any man by the throat; unleſs it was ſuch an one as was altogether careleſs and neglective of thoſe obviating remedies, which were preventive of the thirſt to come.

It is alſo termed pantagruelion by ſimilitude: for Pantagruel, at the very firſt minute of his birth, was no leſs tall than this herb is long, whereof I ſpeak

(4) Executioner] Roüart, in Rabelais. This, Cotgrave ſays, ſignifies a marſhal, or provoſt-marſhal, an officer that breaks, or ſees broken, malefactors on the wheel. Then roüart muſt come from rotare, roüer, roüe, a wheel. But m. du Chat, in the preſent ſenſe of the executioner's ſtrangling the offenders in queſtion, ſays roüart comes from raucus, hoarſe, becauſe he by that action makes them hoarſe.

unto

unto you; his meaſure having been then taken the more eaſy, that he was born in the ſeaſon of the great drought, when they were buſieſt in the gathering the ſaid herb; to wit, at that time when Icarus's dog, with his fiery bawling and barking at the ſun, maketh the whole world troglodytic, and enforceth people every where to hide themſelves in the dens and ſubterranean caves. It is likeways called pantagruelion, becauſe of the notable and ſingular qualities, virtues, and properties thereof: for as Pantagruel hath been the idea, pattern, prototype and exemplar of all jovial perfection and accompliſhment (in the truth whereof I believe there is none of you, gentlemen drinkers, that putteth any queſtion); ſo in this pantagruelion have I found ſo much efficacy and energy, ſo much compleatneſs and excellency, ſo much exquiſiteneſs and rarity, and ſo many admirable effects and operations of a tranſcendent nature, that if the worth and virtue thereof had been known, when thoſe trees, by the relation of the prophet, made election of a wooden king, to rule and govern over them, it without all doubt would have carried away from all the reſt the plurality of votes and ſuffrages.

Shall I yet ſay more? If Oxylus (5) the ſon of Orius had begotten this plant upon his ſiſter Hamadryas, he had taken more delight in the value and perfection of it alone, than in all his eight children, ſo highly renowned by our ableſt mythologians, that they have ſedulouſly recommended their names to the never-failing tuition of an eternal remembrance. The eldeſt child was a daughter, whoſe name was Vine; the next born was a boy, and his name was Fig-tree; the third was called Walnut-tree; the fourth, Oak; the fifth, Sorbapple-tree; the ſixth, Aſh (6); the ſeventh,

(5) Oxylus, &c.] See Athenæus, l. iii. c. iii.

(6) Aſh] In the original ſenabregue. M. du Chat, after

venth, Poplar; and the laſt had the name of Elm, who was the greateſt (7) ſurgeon in his time. I ſhall forbear to tell you, how the juice or ſap thereof, being poured and diſtilled within the ears, killeth every kind of vermin, that by any manner of putrefaction cometh to be bred and engendred there: and deſtroyeth alſo any whatſoever other animal that ſhall have entred thereat. If likewiſe you put a little of the ſaid juice within a pail or bucket full of water, you ſhall ſee the water inſtantly turn and grow thick therewith, as if it were milk curds; whereof the virtue is ſo great, that the water thus curdled is a preſent remedy for horſes ſubject to the cholic, and ſuch (8) as ſtrike at their own belly. The root thereof, well boiled, mollifieth the joints, ſoftneth the hardneſs of ſhrunk ſinews, is every way comfortable to the nerves, and good againſt all cramps and convulſions, as likewiſe all cold and knotty gouts. If you would ſpeedily heal a burning, whether occaſioned by water or fire, apply thereto a little raw pantagruelion; that is to ſay, take it ſo as it cometh out of the ground, without beſtowing any other preparation or compoſition upon it; but have a ſpecial care to change it for ſome freſher, in lieu thereof, as ſoon as

after he had ſought a long while what this word meant, at length found that at Sommieres, in Languedoc, they called fenabregue the tree that's called in other parts of France aliſier, the lote-tree; of which, ſays Cotgr. there's the grey, the red, and other ſorts, all ſtrangers in England.

(7) The greateſt ſurgeon] See Pliny, l. xxiv. c. xii.

(8) And ſuch as ſtrike at their own belly] See Pliny, l. xx, laſt chap. but one. The ſame remedy was ſucceſsfully employed in Alſace in 1705, in the cure of a kind of cholic with which the horſes of the French army were very much diſorder'd.

you

you ſhall find it waxing dry (9) upon the ſore.

Without this herb kitchens would be deteſted, the tables of dining rooms abhorred, although there were great plenty and variety of moſt dainty and ſumptuous diſhes of meat ſet down upon them; and the choiceſt beds alſo, how richly ſoever adorned with gold, ſilver, amber, ivory, porphyry, and the mixture of moſt precious metals, would without it yield no delight or pleaſure to the repoſers in them. Without it millers could neither carry wheat, nor any other kind of corn, to the mill; nor would they be able to bring back from thence flour, or any other ſort of meal whatſoever. Without it, how could the papers and writs of lawyers clients be brought to the bar? Seldom is the mortar, lime or plaiſter brought to the workhouſe without it. Without it, how ſhould the water be got out of a draw-well? In what caſe would tabellions, notaries, copiſts, makers of counterparts, writers, clerks, ſecretaries, ſcriveners, and ſuch like perſons be without it? Were it not for it, what would become of the toll-rates and rent-rolls? Would not the noble art of printing periſh without it? Whereof could the chaſſis or paper windows be made? How ſhould the bells be rung? The altars of Iſis are adorned therewith: the paſtophorian prieſts (10) are therewith clad and accoutred; and whole human nature covered and wrapped therein, at its

(9) Dry, &c.] See Pliny, ibidem.

(10) Paſtophorian prieſts] Only paſtophores in French. They were the pontiffs among the Egyptians, in the temple of Serapis. Παστὸς, pallium ſacerdotale, a cope. Pallium Veneris quod ferebant in Egypto ſacerdotes cæteris honoratiores. The place of their abode was cloſe to the temple, and called paſtophorium. Ruff. eccleſ. hiſt. l. ii, c. xxiii. Item Hieron. in Eſa. paſtophorium, inquit, eſt thalamus, in quo habitat præpoſitus templi.

firſt

firſt poſition and production in, and into this world: all the lanific trees of Seres, the bumbaſt and cotton buſhes in the territories near the Perſian ſea, and gulph of Bengala; the Arabian ſwans, together with the plants of Maltha, do not all of them cloath, attire, and apparel ſo many perſons as this one herb alone. Soldiers are now-a-days much better ſheltered under it, than they were in former times, when they lay in tents covered with ſkins. It overſhadows the theatres and amphitheatres from the heat of a ſcorching ſun: it begirdeth and encompaſſeth foreſts, chaſes, parks, copſes and groves, for the pleaſure of hunters: it deſcendeth into the ſalt and freſh of both ſea and river waters, for the profit of fiſhers: by it are boots of all ſizes, buſkins, gamaſhes, brodkins, gambados, ſhoes, pumps, ſlippers, and every cobled ware wrought and made ſteadable for the uſe of man: by it the butt and rover-bows are ſtrung, the croſs-bows bended, and the ſlings made fixed: and, as if it were an herb every whit as holy as the verveine, and reverenced by ghoſts, ſpirits, hobgoblins, fiends and phantoms, the bodies of deceaſed men are never buried without it.

I will proceed yet further. By the means of this fine herb, the invifible ſubſtances are viſibly ſtopped, arreſted, taken, detained, and priſoner-like committed to their receptive gaols. Heavy and ponderous weights are by it heaved, lifted up, turned, veered, drawn, carried, and every way moved quickly, nimbly and eaſily, to the great profit and emolument of human kind. When I perpend with myſelf theſe and ſuch like marvellous effects of this wonderful herb, it ſeemeth ſtrange unto me, how the invention of ſo uſeful a practice did eſcape, through ſo many by-paſt ages, the knowledge of the ancient philoſophers; conſidering the ineſtimable utility which from thence proceeded, and the immenſe labour, which, without it,

they did undergo in their priſtine elucubrations. By virtue thereof, through the retenſion of ſome aërial guſts, are the huge ramberges, mighty gallioons, the large floyts, the chiliander, the myriander ſhips launched from their ſtations, and ſet a going at the pleaſure and arbitrement of their rulers, conders and ſteerſmen. By (11) the help thereof thoſe remote nations, whom nature ſeemed ſo unwilling to have diſcovered to us, and ſo deſirous to have kept them ſtill in abſcondito, and hidden from us, that the ways through which their countries were to be reached unto, were not only totally unknown, but judged alſo to be altogether impermeable (12) and inacceſſible, are now arrived to us, and we to them.

Thoſe voyages outreached the flights of birds, and far ſurpaſſed the ſcope of feather'd fowls, how ſwift ſoever they had been on the wing, and notwithſtanding that advantage which they have of us in ſwimming through the air. Taproban hath ſeen the heaths of Lapland, and both the Jaya's the Riphæan mountains; wide diſtant Phebol ſhall ſee Theleme, and the Iſlanders drink of the flood Euphrates: by it the chill-mouthed Boreas hath ſurveyed the parched manſions of the torrid Auſter, and Eurus viſited the regions which Zephyrus hath under his command: yea, in ſuch ſort have interviews been made, by the

(11) By the help thereof] This is an imitation of Agrippa, ch. lxxviii of his De vanitate ſcientiarum.

(12) Impermeable] Impaſſable. I don't explain this as if I thought the reader needed to be informed what impermeable meant, but only for an opportunity of letting ſuch know, as are poſſeſt of the editions of 1553, 1596, and all the later ones, that inſtead of incomprenables (incomprehenſible) they muſt read it impermeables, conformable to the editions of 1547, the three editions of Lyons, and that of 1626.

aſſiſtance

aſſiſtance of this ſacred herb, that maugre longitudes and latitudes, and all the variations of the zones, the periæcian people, and antœcian, amphiſcian, heteroſcian, and periſcian, have oft tendered and received mutual viſits to, and from other, upon all the climates. Theſe ſtrange exploits bred ſuch aſtoniſhment to the cœleſtial intelligences, to all the marine and terreſtrial gods, that they were on a ſudden all afraid: from which amazement, when they ſaw how, by means of this bleſt pantagruelion, the arctic people looked upon the antartic, ſcowred the atlantic ocean, paſſed the tropics, puſhed through the torrid zone, meaſured all the zodiac, ſported under the equinoctial (13), having both poles level with their horizon; they judged it high time to call a council, for their own ſafety and preſervation.

The olympic gods, being all and each of them affrighted at the ſight of ſuch atchievements, ſaid, Pantagruel hath ſhapen work enough for us, and put us more to a plunge, and nearer our wits end, by this ſole herb of his, than did of old the Aloidæ by overturning mountains. He very ſpeedily is to be married, and ſhall have many children by his wife: it lies not in our power to oppoſe this deſtiny; for it hath paſſed through the hands and ſpindles of the fatal ſiſters, neceſſity's inexorable daughters. Who knows but by his ſons may be found out an herb of ſuch another virtue and prodigious energy, as that by the aid thereof, in uſing it aright according to their father's ſkill, they may contrive a way for human kind to pierce into the high aërian clouds, get up into the ſpring-head of the hail, take an inſpection of the ſnowy ſources, and ſhut and open as they pleaſe

(13) Sported under the equinoctial] Here Rabelais gilds the pill; cutting the line has always been reported as a thing far from being pleaſant.

the ſluices from whence proceed the flood-gates of the rain? Then proſecuting their ætherial voyage, they may ſtep in unto the lightning work-houſe and ſhop, where all the thunderbolts are forged, where ſeizing on the magazine of heaven, and ſtore-houſe of our warlike fire munition, they may diſcharge a bouncing peal or two of thundering ordnance, for joy of their arrival to theſe new ſupernal places; and charging thoſe tonitrual guns afreſh, turn the whole force of that artillery againſt ourſelves, wherein we moſt confided: then it is like they will ſet forward to invade the territories of the moon, whence paſſing thro' both Mercury and Venus, the ſun will ſerve them for a torch, to ſhew the way from Mars to Jupiter and Saturn. We ſhall not then be able to reſiſt the impetuoſity of their intruſion, nor put a ſtoppage to their entering in at all whatever regions, domicils, or manſions of the ſpangled firmament they ſhall have any mind to ſee, to ſtay in, or to travel through for their recreation: all the cœleſtial ſigns together, with the conſtellations of the fixed ſtars, will jointly be at their devotion then: ſome will take up their lodgings at the ram, ſome at the bull, and others at the twins; ſome at the crab, ſome at the lion inn, and others at the ſign of the virgin; ſome at the balance, others at the ſcorpion, and others will be quartered at the archer; ſome will be harboured at the goat, ſome at the water-pourer's ſign, ſome at the fiſhes; ſome will lie at the crown, ſome at the harp, ſome at the golden eagle and the dolphin; ſome at the flying horſe, ſome at the ſhip, ſome at the great, ſome at the little bear; and ſo throughout the gliſtning hoſtleries of the whole twinkling aſteriſtic welkin. There will be ſojourners come from the earth, who longing after the taſte of the ſweet cream, of their own ſcumming off, from the beſt milk of all the dairy of the galaxy, will ſet themſelves at the table down

down with us, drink of our nectar and ambrosia, and take to their own beds at night, for wives and concubines, our fairest goddesses, the only means whereby they can be deify'd. A junto hereupon being convocated, the better to consult upon the manner of obviating so dreadful a danger, Jove, sitting in the presidential throne, asked the votes of all the other gods; which, after a profound deliberation amongst themselves on all contingencies, they freely gave at last, and then resolved unanimously to withstand the shock of all whatsoever sublunary assaults.

CHAP. LII.

How a certain kind of Pantagruelion is of that nature, that the fire is not able to consume it.

(1) I Have already related to you great and admirable things: but if you might be induced to adventure upon the hazard of believing some other divinity of this sacred pantagruelion, I very willingly would tell it you. Believe it if you will, or otherways believe it not, I care not which of them you do, they are both alike to me; it shall be sufficient for my purpose to have told you the truth, and the truth I will tell you. But to enter in thereat, because it is of a craggy, difficult and rugged access, this is the question which I ask of you: If I had put within this bottle two pints, the one of wine and the other

(1) This is not a new chapter in m. le du Chat's edition, but a continuation of the former.

of water, thoroughly and exactly mingled together, how would you unmix them? After what manner would you go about to ſever them, and ſeparate the one liquor from the other, in ſuch ſort, that you render me the water apart, free from the wine, and the wine alſo pure, without the intermixture of one drop of water; and both of them in the ſame meaſure, quantity, and taſte that I had embottled them? Or, to ſtate the queſtion otherways, If your car-men and mariners, entruſted, for the proviſion of your houſes, with the bringing of a certain conſiderable number of tuns, punchions, pipes, barrels, and hogſheads of Graves wine, or of the wine of Orleans, Beaune, and Mirevaux, (2) ſhould drink out the half, and afterwards

(2) Should drink out] Buffeter in French, which ſignifies to give one a buffet, or cuff: hence metaphorically to marr a veſſel of wine, by often taſting it before it is broached; or, rather, aſhore, to fill it up with water, after much wine hath been ſtolen, or taken out of it. (Which to prevent, in the caſe of Yorkſhire and Burton ale, I have heard, the ſender puts the full caſk into an empty one.) Oudin, in his Fr. Ital. dictionary, miſtakes the meaning of this word, when he ſays, Buffeter le vin, aſſagiar il vino, to taſte wine. Buffeteur de vin, aſſagiator di vino, a taſter of wine. Buffeter un tonneau (in French) is not properly to taſte the wine contained in the veſſel, but to put fraudulently therein as much water as hath been taken out of it, under pretence of taſting it. In this ſenſe the verb buffeter is ſynonymous to ſouffleter, to give one a box of the ear; a word borrowed from the king's mint, to expreſs the action of a falſe coiner, who in forging the likeneſs of a prince, does as it were give him a box on the ear, by the affront he puts on him, and ſo is called ſouffleteur.

To mix water in the wine, a man is entertaining his gueſts with, is for the ſame reaſon called ſervir en buffet (not

wards with water fill up the other empty halves of the veſſels as full as before; as the Limoſins uſe to do, in their carriages by wains and carts, of the wines of Argenton and Sangaultier: after that, how would you part the water from the wine, and purify them both in ſuch a caſe? I underſtand you well enough; your meaning is, that I muſt do it with an ivy funnel. That is written, it is true, and the verity thereof explored by a thouſand experiments: you have learned to do this feat before, I ſee it: but thoſe that have never known it, nor at any time have ſeen the like, would hardly believe that it were poſſible. Let us nevertheleſs proceed.

But put the caſe we were now living in the age of Sylla, Marius, Cæſar, and other Roman emperors; or that we were in the time of our ancient druids, whoſe cuſtom was to burn and calcine the dead bodies of their parents and lords, and that you had a mind to drink the aſhes or cinders of your wives or fathers, in the infuſed liquor of ſome good white wine, as (3) Artemiſia drunk the duſt and aſhes of her huſband Mauſolus; or otherways, that you did determine to have them reſerved in ſome fine urn, or reliquary pot; How would you ſave the aſhes apart, and ſeparate them from thoſe other cinders and aſhes, into which the fuel of the funeral and buſtuary fire hath been converted? Anſwer if you can: by my ſiggins, I believe it will trouble you ſo to do.

(not to ſerve at the buffet, ſide-board, as ſome would take it.) Mat. Corderius, ch. xxiv. n. 62, of his de corrupti ſermonis emendatione: in eo convivio miſcebatur nobis; we were ſerv'd en buffet, or, as Nicot ſays, à buffet. And Villon likewiſe, in this ſenſe, calls vin de buffet, the wine which he thought proper for the boiling ſix wolves heads, which by his will he bequeathed to the captain of the night watch of Paris.

(3) Artemiſia] See Aulus Gellius, l. x, c. xviii.

Well,

Well, I will diſpatch and tell you, that if you take of this celeſtial pantagruelion ſo much as is needful to cover the body of the defunct, and after that you ſhall have inwrapped and bound therein as hard and cloſely as you can the corps of the ſaid deceaſed perſons, and ſowed up the folding-ſheet with thread of the ſame ſtuff; throw it into the fire, how great or ardent ſoever it be, it matters not a ſtraw; the fire through this pantagruelion will burn the body, and reduce to aſhes the bones thereof, and the pantagruelion ſhall be not only not conſumed nor burnt, but alſo ſhall neither loſe one atom of the aſhes incloſed within it, nor receive one atom of the huge buſtuary heap of aſhes reſulting from the blazing conflagration of things combuſtible laid round about it; but ſhall at laſt, when taken out of the fire, be fairer, (3) whiter, and much cleaner than when you did put it in at firſt. Therefore it is called asbeſton, which is as much as to ſay incombuſtible. Great (4) plenty is to be found thereof in Carpaſia, as likewiſe in the climate Diaſyene, at very eaſy rates. O how rare and admirable a thing it is, that the fire which devoureth, conſumeth and deſtroyeth all things elſe, ſhould cleanſe, purge and whiten this ſole pantagruelion carpaſian asbeſton! If you miſtruſt the verity of this relation, and demand for further confirmation of my aſſertion a viſible ſign, as the Jews, and ſuch incredulous infidels uſe to do, take a freſh egg, and orbicularly (or rather ovally) infold it within this divine pantagruelion: when it is ſo wrapped up, put it into the hot embers of a fire, how great or ardent ſoever it be, and having left it there as long as you will, you ſhall at laſt, at

(3) Whiter, &c.] See Plutarch, in his treatiſe of oracles ceaſing.

(4) Plenty . . . in Carpaſia] See Pauſanias's Attics.

your

your taking it out of the fire, find the egg roaſted hard, and as it were burnt, without any alteration, change, mutation, or ſo much as a calefaction of the ſacred pantagruelion: for leſs than a (5) million pounds ſterling, modified, taken down and amoderated to the twelfth part of one fourth part of four pence half-penny farthing, you are able to put it to a trial, and make proof thereof.

Do not think to over-match me here, by paragoning with it, in the way of a more eminent compariſon, the ſalamander. That is a fib: for albeit a little ordinary fire, ſuch as is uſed in dining-rooms and chambers, gladden, chear up, exhilerate and quicken it; yet may I warrantably enough aſſure, that in the flaming fire of a furnace, it will, like any other animated creature, be quickly ſuffocated, choaked, conſumed and deſtroyed. We have ſeen the experiment thereof, and Galen many ages ago hath clearly demonſtrated and confirmed it, lib. 3. de temperamentis. And Dioſcorides maintaineth the ſame doctrine, lib. 2. Do not here inſtance in competition with this ſacred herb the feather allum, or the wooden tower of Pireum, which (6) L. Sylla was never able to get burnt; for that Archelaus, governour of the town for Mithridates king of Pontus, had plaiſtered it all over on the outſide with the ſaid allum. Nor would I have you to compare therewith the herb, which Cornelius Alexander called ſonem, and ſaid that it had ſome reſemblance with that oak which bears the miſſelto; and that it could neither be conſumed, nor receive any manner of prejudice by fire, nor water, no more than the miſſelto, of which was built, ſaid he, the ſo

(5) A million, &c.] In the original, fifty thouſand Bourdelois crowns.

(6) L. Sylla] See Aulus Gellius, l. xv. c. i.

renowned ſhip Argos. Search where you pleaſe for thoſe that will believe it. I in that point deſire to be excuſed. Neither would I wiſh you to parallel therewith (although I cannot deny but that it is of a very marvellous nature) that ſort of tree which groweth along the mountains of Brianſon and Ambrun, which produceth out of its root the good agaric: from its body it yieldeth unto us a ſo excellent roſin, that Galen hath been bold to equal it to the turpentine: upon the delicate leaves thereof it retaineth for our uſe that ſweet heavenly honey, which is called the manna: and altho' it be of a gummy, oily, fat, and greaſy ſubſtance, it is notwithſtanding unconſumable by fire. It is in the greek and latin called larix. The alpeniſe name is melze. The Antenorides and Venetians term it larege; which gave occaſion to that caſtle in Piedmont to receive the denomination of Larignum, by putting Julius Cæſar to a ſtand (7) at his return from amongſt the Gauls.

(8) Julius Cæſar had commanded all the yeomen, boors, hinds, and other inhabitants in, near unto,

(7) At his return from amongſt the Gauls] In the original, it is at going to the Gauls.

(8) Julius Cæſar, &c.] This is taken from Vitruvius, l. ii. c. ix. Philander, in his remarks on this paſſage of Vitruvius, Venice edition 1557, ſays, that being at Venice he had a mind to try whether the meleze, ſuppoſing it to be the larix of Vitruvius, would withſtand the force of fire; but found that this pretended larix was conſum'd by it, tho' at firſt this wood ſeemed to defy the flame, and make it keep its diſtance. Upon which m. le Clerc, who had ſome of the true incombuſtible larix, avers, in art. ii. of t. xii. of his Bibliotheque choiſie, that the meleze of Philander was not the true larix. I believe ſo too; but yet 'tis certain, by what goes before in Rabelais, that our author took

unto, and about the Alps and Piedmont, to bring all manner of victuals and proviſion for an army to thoſe places, which on the military road he had appointed to receive them for the uſe of his marching ſoldiery: to which ordinance all of them were obedient, ſave only thoſe that were within the garriſon of Larignum; who, truſting in the natural ſtrength of the place, would not pay their contribution. The emperor, propoſing to chaſtiſe them for their refuſal, cauſed his whole army to march ſtreight towards that caſtle, before the gate whereof was erected a tower, built of huge big ſpars and rafters of the larch tree, faſt bound together with pins and pegs of the ſame wood, and interchangeably laid on one another, after the faſhion of a pile or ſtack of timber, ſet up in the fabrick thereof to ſuch an apt and convenient heighth, that, from the parapet above the portcullis, they thought with ſtones and leavers to beat off and drive away ſuch as ſhould approach thereto.

When Cæſar had underſtood the chief defence of thoſe within the caſtle did conſiſt in ſtones and clubs, and that it was not an eaſy matter to ſling, hurl, dart, throw, or caſt them ſo far as to hinder the approaches, he forthwith commanded his men to throw great ſtore of bavins, faggots, and faſcines round about the caſtle; and when they had made the heap of a competent height, to put them all in a fair fire: which was thereupon incontinently done. The fire was ſo great and ſo high, that it covered the whole caſtle, that they might well imagine the tower would thereby be altogether burnt to duſt and demoliſhed.

took the meleze for the larix, or incombuſtible wood of Vitruvius. In ſhort, the true larix is not unknown to the virtuoſi of Rome, one of whom ſent ſome of it not long ago to Holland, where it is ſtill kept.

Nevertheleſs, contrary to all their hopes and expectations, when the flame ceaſed, and that the faggots were quite burnt and conſumed, the tower appeared as whole, ſound and entire as ever. Cæſar, after a ſerious conſideration had thereof, commanded a compaſs to be taken, without the diſtance of a ſtone caſt from the caſtle round about it; there, with ditches and entrenchments, to form a blockade: which when the (9) Loringians underſtood, they rendred themſelves upon terms: and then, by a relation from them, it was that Cæſar learned the admirable nature and virtue of this wood; which, of itſelf, produceth neither fire, flame nor coal: and would therefore, in regard of that rare quality of incombuſtibility, have been admitted into this rank and degree of a true pantagruelional plant; and that ſo much the rather, for that Pantagruel directed that all the gates, doors, angiports, windows, gutters, frettized and embowed cielings, cans, and other whatſoever wooden furniture in the abby of Theleme, ſhould be all materiated of this kind of timber; that he likewiſe cauſed to cover therewith the ſterns, ſtems, cook-rooms or laps, hatches, decks, courſies, bends and walls of his carricks, ſhips, gallions, galays, brigantins, foyſts, frigates, crears, barks, floyts, pinks, pinnaces, hoys, catches, capers, and other veſſels, of his thalaſſian arcenal; were it not the wood or timber of the larch-tree, being put within a large and ample furnace full of huge vehemently flaming fire, proceeding from the fuel of other ſorts and kinds of wood, cometh at laſt to be corrupted, conſumed, diſſipated and deſtroyed, as are ſtones in a lime-kiln. But this pantagruelion asbeſton is rather by the fire renewed

(9) Loringians] Read Larignans. A very great miſtake.

and

and cleanſed, than by the flames thereof conſumed or changed. Therefore,

Arabians, Indians, Sabæans,
Sing not, in hymns and io pæans,
Your incenſe, myrrh, or ebony:
Come here, a nobler plant to ſee;
And carry home, at any rate,
Some ſeed, that you may propagate.
If in your ſoil it takes, to heaven
A thouſand thouſand thanks be given;
And ſay, with France, it goodly goes
Where the pantagruelion grows!

The End of the THIRD Book.

17 JY 60

ADVERTISEMENT.

AS Sir Thomas Urquart's part of the tranſlation ends here, the editor of this edition thinks proper to take notice, that the remarkable difference of ſtile, which appears betwixt the three former and the two latter volumes, is entirely owing to the taſte of the two tranſlators, and not to Rabelais himſelf. Sir Thomas, from the redundancy of his fancy, endeavours continually to heighten and embelliſh his author, by a profuſion of epithets, and various modes of expreſſion, and not ſeldom even by thoughts of his own: helps which, it muſt be allowed, no author ever needed leſs than this. Mr. Motteux, tho' a gentleman of imagination alſo, ſticks more cloſely to the ſenſe, turns, and phraſeology of his original; and therefore may be ſaid to have done it more juſtice. However, it muſt be allowed that both of them, in the general, have ſucceeded happily in their labours on this moſt difficult of all the French writers. And as to the preface and remarks of Mr. Motteux, they are ſo eſteemed abroad, that a tranſlation of them into French is included in m. le du Chat's quarto edition.

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